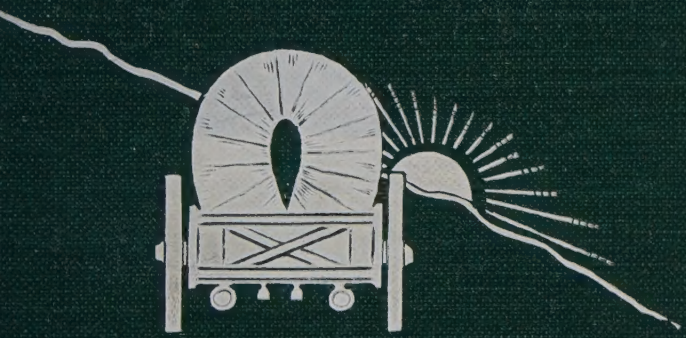
School of Theology at Claremont
1001 1343251

of the CROSS IN AMERICA

DON O. SHELTON



FORWARD MISSION STUDY COURSES



Methodist
Historical Society

Southern California-Arizona
Conference



Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

The Forward Mission Study Courses

"Anywhere, *provided it be* FORWARD."—*David Livingstone*

Prepared under the auspices of the
YOUNG PEOPLE'S MISSIONARY MOVEMENT

EDITORIAL COMMITTEE:—S. Earl Taylor, Harry Wade Hicks, John Willis Baer, John W. Wood, A. W. Halsey, Don O. Shelton.

The Forward Mission Study Courses are an outgrowth of a conference of leaders in Young People's Mission Work, held in New York City, December, 1901. To meet the need that was manifested at that conference, for Mission Study Text-Books suitable for Young People, two of the delegates, Professor Amos R. Wells, of the United Society of Christian Endeavor and Mr. S. Earl Taylor, Chairman of the General Missionary Committee of the Epworth League, projected the Forward Mission Study Courses. These courses have been officially adopted by the Young People's Missionary Movement and are now under the immediate direction of the Executive Committee of the Movement, which consists of the young people's secretaries or other official representatives of fifteen of the leading Missionary Boards of America.

The aim is to publish a series of text-books covering the various home and foreign mission fields and written by leading authorities with special reference to the needs of young people. The entire series when completed will comprise perhaps as many as twenty text-books. A general

account will be given of some of the smaller countries, such as Japan, Korea and Turkey; but, for the larger fields, as China, Africa and India, the general account will be supplemented by a series of biographies of the principal missionaries connected with the country. The various home mission fields will also be treated both biographically and historically.

The following text-books of the Forward Mission Study Series have been published:

1. The Price of Africa. (Biographical.) By S. Earl Taylor.

2. Into All the World. A general survey of missions. By Amos R. Wells.

3. Princely Men in the Heavenly Kingdom. (Biographical.) By Harlan P. Beach, M.A., F.R.G.S.

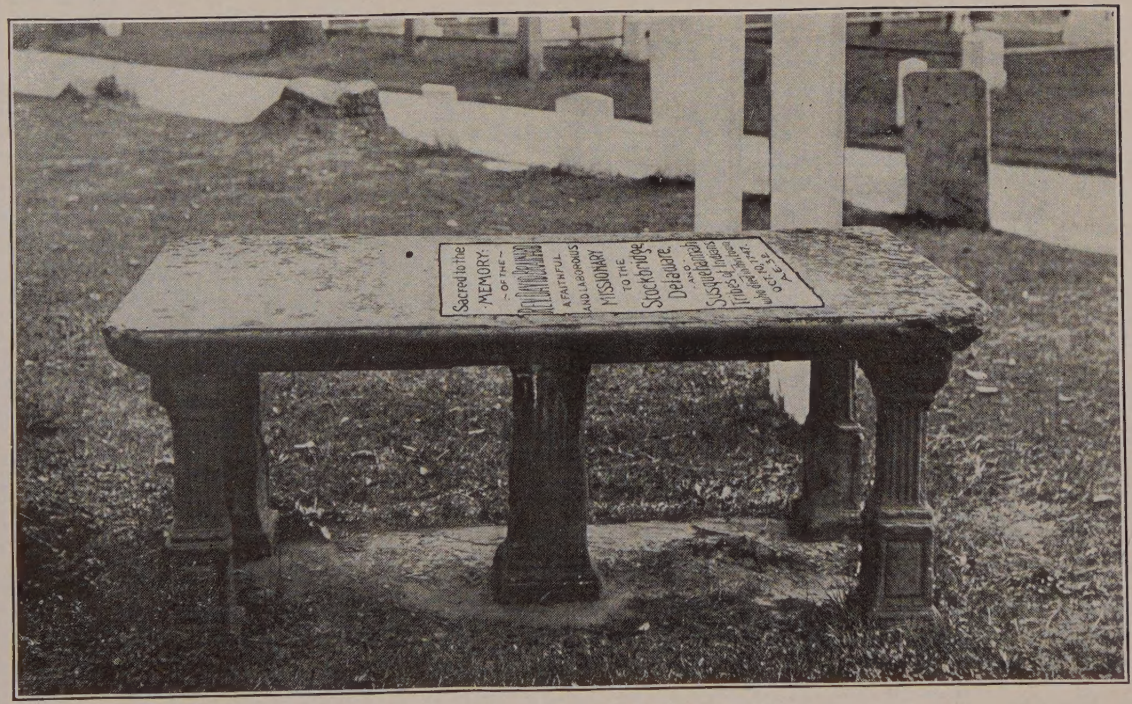
4. Child Life in Mission Lands. A course of study for Junior Societies. By Ralph E. Diffendorfer.

5. Sunrise in the Sunrise Kingdom. A Study of Japan. By Rev. John H. DeForest, D.D.

6. Heroes of the Cross in America. Home missions. (Biographical.) By Don O. Shelton.

Among the writers that have been secured for other text-books of the series, are Bishop J. M. Thoburn, D.D., of India; Bishop J. C. Hartzell, D.D., of Africa; Harry Wade Hicks; S. Earl Taylor; Robert E. Speer; William Carey, of India; Rev. E. E. Strong, D.D.; Rev. Edward Judson, D.D.; and Rev. J. M. Buckley, D.D.

These books are published by mutual arrangement among the denominational publishing houses, to whom all orders should be addressed. They are bound uniformly, and are sold for fifty cents, in cloth, and thirty-five cents, in paper. Postage seven cents extra.



TOMB OF BRAINERD, NORTHAMPTON, MASSACHUSETTS

The inscription shown in the picture is now obliterated. It contains an error, as Brainerd was but twenty-nine years old at the time of his death.

The Forward Mission Study Courses

EDITED UNDER THE AUSPICES OF

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

BV
2565
A1
S5

Heroes of the Cross in America

By

DON O. SHELTON



THE YOUNG PEOPLE'S
MISSIONARY MOVEMENT
NEW YORK

Copyright, 1904
BY THE YOUNG PEOPLE'S MISSIONARY
MOVEMENT

PREFACE

The purpose in these pages has been to portray the leading characteristics and most striking experiences of some of the pioneer Heroes of the Cross in America. These men, and the great army of workers associated with them, were instruments of great power, used by God to make America Christian.

Each character represents a great section and a special, but typical, work. Brainerd represents missionary heroism in colonial days in New England; Peck, brave pioneer evangelism in Missouri and Illinois; Whitman, dauntless zeal in the service of the Master on the extreme frontier, in the vast Oregon country; Dyer, self-sacrificing itinerant effort in the wild mining camps of Colorado; Ward, early pastoral evangelistic and educational effort in the Dakotas. The aim has been to present the wide scope, the immense value, and the tremendous cost in self-sacrifice and hardship, of the evangelization of the nation. Chapter

334733

seven emphasizes the need of the perpetuation of the spirit and zeal of American pioneer missionaries in the lives of all Christian men and women.

Questions on the text for class use, follow each chapter. The topics suggested for class consideration and discussion relate the subject-matter of each chapter to wider aspects of home mission activity and to the present-day home mission crusade. This method makes it possible for each student to obtain a comprehensive knowledge of many important modern phases of the work of his own denominational Home Mission Board.

Under the head of "References," following each chapter, and in the Appendix, are given lists of valuable books on home missions. In these readers will find fuller details regarding phases of the great enterprise described herein.

When the volume is used as a study class text-book, it is suggested that leaders secure from their Home Mission Boards the printed set of special suggestions on the conduct of this course.

May He who called and empowered the true servants of the Cross, whose lives are

sketched here, lead each present-day disciple of His to know and do His will, to the end that the opportunities of this age, for home evangelization, may be met in the fullness of His power!

D. O. S.

New York,
October, 1904.

CONTENTS

		PAGE
I.	David Brainerd	1
II.	David Brainerd (*Concluded*)	37
III.	John Mason Peck	85
IV.	Marcus Whitman	133
V.	John L. Dyer	173
VI.	Joseph Ward	219
VII.	America's reatest Need	257
Appendix.	A—Bibliography	289
	B—Organization of Mission Study Classes	295
Index		299

ILLUSTRATIONS

FACING PAGE

TOMB OF BRAINERD, NORTHAMPTON, MASSACHUSETTS — FRONTISPIECE

SOME OF THE CONVERTED INDIANS WOULD PREACH TO OTHERS 39

JOHN MASON PECK 85

TOMB OF JOHN MASON PECK, ST. LOUIS, MISSOURI . 121

DR. MARCUS WHITMAN 133

THE HOME OF DR. WHITMAN AT WAIILATPU . . 149

MAP SHOWING THE ROUTE TO OREGON AND THE COURSE TAKEN BY DR. WHITMAN ON HIS FAMOUS RIDE . 157

THE WHITMAN MONUMENT, WHITMAN'S (FORMERLY WAIILATPU), WASHINGTON 169

THE PRESENT PARSONAGE, WHITMAN'S (FORMERLY WAIILATPU), WASHINGTON 169

JOHN L. DYER 173

FATHER DYER'S CABIN IN THE MOUNTAINS . . 201

JOSEPH WARD 221

A GROUP OF IMMIGRANT CHILDREN, BELONGING TO TWELVE NATIONALITIES, AT ELLIS ISLAND, NEW YORK 257

NATIVE HAWAIIANS EATING POI 272

I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ.

—DAVID BRAINERD

DAVID BRAINERD

Chronological List of Events in Brainerd's Life

1718. Born at Haddam, Connecticut, April 20.

1739. Entered Yale College.

1742. Expelled from Yale College.

1742. Licensed a minister of the Gospel by the Ministerial Association, at Danbury, Connecticut, July 29.

1742. Appointed a missionary to the Indians by the Society in Scotland for Propagating Christian Knowledge, November 25.

1743. Began his labors for the Indians at Kaunaumeek, April 1.

1744. Arrived at the Forks of the Delaware River in Pennsylvania (near the present city of Easton), May 13.

1744. Ordained by Presbytery at Newark, New Jersey, June.

1745. Began labors among the Indians at Crossweeksung, New Jersey (now the town of Crosswicks), June 5.

1746. With a company of Indians removed to Cranberry, 15 miles northwest of Crosswicks, May 3.

1747. Compelled to discontinue labors among the Indians owing to ill health.

1747. Died at home of Jonathan Edwards, Northampton, Massachusetts, October 9.

I

DAVID BRAINERD

Introduction

WHAT is more stimulating and valuable in life than the memory of the men who have had a leading part in making the world what it is? The perpetuation of the spirit and message of great and noble workers, of true nation builders, of world benefactors, is a task both delightful and essential. Many men of highest nobility of life, who bravely and unselfishly did divinely appointed tasks, and who lived supremely to the end that all men might come to know Him who is the way, the truth, the life, had a voice not only for their own age, but for subsequent ages. Such a voice had David Brainerd.

It will be manifest, as Carlyle remarked, "that a true delineation of the smallest man, is capable of interesting the greatest man; that all men are to an unspeakable degree brothers, each man's life a strange emblem of every man's; and that Human Portraits, faithfully drawn, are of all pictures the welcomest on

human walls." How far greater the interest and the quickening that come when we consider the life and work of one intrinsically great; of one, who, in all his sympathies, purposes and activities was large. Such was Brainerd, the brave, undaunted, self-denying pioneer of the cross in America.

Parentage Early life

He had a highly respectable Puritan ancestry. His father was one of his Majesty's council for the colony of Connecticut. His mother was the daughter of the first pastor at Hingham, England. Under persecution her father came to New England, where he became pastor at Hingham, Massachusetts. A great-grandfather of Brainerd was also a Puritan minister, who, after leaving England, came to America and founded the town of Lynn, Massachusetts.

Of four sons David was the third. From his earliest years he was physically weak, and predisposed to consumption. In his boyhood he was quiet, devout and thoughtful. His father died when he was a child. On the death of his mother, in his fourteenth year, he was left in an exceedingly distressed and melancholy condition.

Boyhood

In his fifteenth year he left his early home and went to East Haddam, Connecticut, where he

remained four years. "I was not much addicted to the company and amusement of the young," he said, referring to this period of his life; "but this I know, that when I did go into such company, I never returned with so good a conscience as when I went. It always added new guilt, made me afraid to come to the throne of grace, and spoiled those good frames with which I was wont sometimes to please myself." But he found that all his good frames were but self righteousness, not founded on a desire for the glory of God.

Prepares for College

When nineteen years of age he went to Durham, to care for his farm. Having a growing desire for a liberal education, he took up preparatory college studies. He also devoted himself anew to the duties of religion. He writes: "I became very strict and watchful over my thoughts, words, and actions; concluded that I must be sober indeed, because I designed to devote myself to the ministry and imagined that I did dedicate myself to the Lord." A year later he went to the home of the Rev. Mr. Fiske, acting upon whose suggestion he withdrew from the society of young people and associated with reverent older people at Haddam. He gave much time to prayer

and Bible study. In less than a year he read the Bible twice through. He made it a point, also, to listen attentively to sermons.

Interest in Religious Matters

He became so much interested in religious subjects that on Sabbath evenings he met a few young people for religious conversation. At the close of these meetings, frequently late at night, he tried to recall the sermons he had heard during the day. On Monday mornings he repeated the effort. He now began to think seriously of uniting with the church. Though regular in religious duties he became increasingly convinced that he was building on a self-righteous foundation. Step by step, however, he was brought to self-renunciation, and to an absolute trust in Jesus Christ for salvation. "In the winter of 1738," he says, "it pleased God, one Sabbath morning, as I was walking out for prayer, to give me on a sudden such a sense of my danger, and the wrath of God, that I stood amazed, and my former good frames presently vanished. From the view which I had of my sin and vileness, I was much distressed all that day, fearing that the vengeance of God would soon overtake me. I was much dejected; kept much alone; and sometimes envied the birds and beasts their happiness, be-

cause they were not exposed to eternal misery, as I evidently saw that I was..... Hundreds of times I renounced all pretences of any worth in my duties, as I thought, even while performing them, and often confessed to God that I deserved nothing for the very best of them, but eternal condemnation; yet still I had a secret hope of recommending myself to God by my religious duties." The next few months were filled with heart-searching, secret prayer, conviction of sin, inward distress and perplexity, and a depressing view of the corruption of his nature. Finally he came to see that even in his fasting and praying he did not aim to glorify God and that his dominant motive was self-interest.

A Day of Prayer

One day he gave himself up completely to prayer and fasting. During it he almost continuously asked that God would open his eyes to see the evil of sin, and the way of life by Jesus Christ. There resulted a clearer revelation of his helpless condition. But he had no abiding peace. Hope and fear, encouragement and despair, alternated. "Once, I remember, a terrible pang of distress seized me," he writes. "The thought of renouncing myself, and standing naked beford the Lord, stripped of all

goodness, was so dreadful to me that I was ready to say to it, as Felix to Paul, 'Go thy way for this time.'" He could not endure these views of his own sinfulness, and his sorrow of heart continued. He was perplexed, also, because it seemed that God showed less mercy to him than to others.

Spiritual Crisis

Finally, at the close of this long period of self-scrutiny, self-conviction, self-condemnation and utter helplessness, the will of God was revealed to His servant in an unusual manner. The crisis he describes graphically. He was walking in a solitary place. "Here, in a mournful, melancholy state, I was attempting to pray; but found no heart to engage in that or any other duty; my former concern, exercise, and religious affections were now gone. I thought that the Spirit of God had quite left me; but still was not distressed, yet disconsolate, as if nothing in heaven or earth could make me happy. Having been thus endeavoring to pray —though, as I thought, very stupid and senseless—for nearly half an hour; then, as I was walking in a dark thick grove, unspeakable glory seemed to open to the view and apprehension of my soul. I do not mean any external brightness, for I saw no such thing

nor do I intend any imagination of a body of light, somewhere in the third heavens, or anything of that nature; but it was a new inward apprehension or view that I had of God, such as I never had before, nor anything which had the least resemblance of it. I stood still; wondered; and admired! I knew that I never had seen anything comparable to it for excellency and beauty; it was widely different from all the conceptions that ever I had of God, or things divine. I had no particular apprehensions of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be divine glory. My soul rejoiced with joy unspeakable, to see such a God, such a glorious divine Being; and I was inwardly satisfied that He should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in Him; at least to that degree, that I had no thought (as I remember) at first, about my own salvation, and scarce reflected that there was such a creature as myself. Thus God, I trust, brought me to a hearty disposition to exalt Him, and set Him on the throne, and principally and ultimately to

aim at His honor and glory, as King of the universe." Thus ended in peace his long and bitter conflict. He came out into a life filled with joy and wonder. He marvelled that all men did not see that the only way of salvation is by the righteousness of Christ. Often, in the toilsome days that followed, he had dark visions of his guilt and sin, but there are no indications that he had a doubt respecting the way of salvation.

A few plain paragraphs which Brainerd wrote indicate his thought on what it is to be a Christian. He wrote them, he said, "as he felt and experienced, and not from any considerable degree of doctrinal knowledge, or acquaintance with the sentiments of others." They are as follows: "(1) He has a true knowledge of the glory and excellency of God, that He is most worthy to be loved and praised for His own divine perfections, Ps. cxlv: 3. (2) God is his portion, Ps. lxxiii: 25. And God's glory his great concern, Matt. vi: 22. (3) Holiness is his delight; nothing he so much longs for as to be holy, as God is holy, Phil. iii: 9–12. (4) Sin is his greatest enemy. This he hates for its own nature, for what it is in itself, being contrary to a holy God, Jer. ii: 1. And conse-

quently he hates all sin, Rom. vii: 24; I. John iii: 9. (5) The laws of God also are his delight, Ps. cxix: 97; Rom. vii: 22. These he observes, not out of constraint, from a servile fear of hell; but they are his choice, Ps. cxix: 30. The strict observance of them is not his bondage, but his greatest liberty, vs. 45." The story of Brainerd's subsequent career will show that his own thought and life accorded with these great fundamental principles.

College Life

He entered Yale college in the fall of 1739. His great fear, at this time, was that he might not be able to maintain a true Christian life during his college course. After self-examination and prayer there came to him a reassurance of the favor of God and the power of His word, and his strength was renewed throughout the winter.

Beginning of Life of Prayer

It was in these student days that he began that life of intense, believing prayerfulness, by which his missionary career was to be pre-eminently marked. Some of these seasons of prayer were unspeakably joyous and of great spiritual refreshment. "Oh!" he exclaims, "one hour with God infinitely exceeds all the pleasures and delights of this lower world." When he came from the Lord's table on one

occasion he wondered how so many of his fellow-students could live carelessly.

Illness

He applied himself so persistently to his college work that in August, 1740, his health failed and he was compelled to discontinue his studies. Afterward he found it possible to say of this period: "I looked death in the face more steadfastly; and the Lord was pleased to give me renewedly a sweet sense and relish of divine things." His days of rest were given to self-scrutiny and prayer. Entries in his journal at this time indicate the state of his mind: "In the forenoon, while I was looking on the sacramental elements, and thinking that Jesus Christ would soon be 'set forth crucified before me,' my soul was filled with light and love, so that I was almost in an ecstacy; my body was so weak, I could scarcely stand." The next day he wrote; "I again found the assistance of the Holy Spirit in secret duties, both morning and evening, and life and comfort in religion through the whole day." Later he said: "I now so longed after God, and to be freed from sin, that when I felt myself recovering, and thought I must return to college again, which had proved so hurtful to my spiritual interest the year past, I could not but be grieved,

and thought I had much rather have died; for it distressed me to think of getting away from God." With such thoughts and in such a spirit he returned to Yale.

His chief temptation was an ambition to excel in his studies. This was at least temporarily checked by a marked spiritual awakening which came to the college. Once he laments his growing coldness and dullness, owing to the return of this temptation. His Ambition

A vigorous religious movement, known as the Great Religious Awakening, began in 1739, and continued with intermittent power until 1745. It was a strong factor in shaping the destiny of New England. George Whitefield and Jonathan Edwards were two of the most prominent instruments in it. But far-reaching and powerful as it was in its influence, it was not without regrettable features. Jonathan Edwards stated that for a time the religious interest was very great and general at New Haven; that the college had no small share in it; that some of the students became serious, "many of them remarkably so, and were much engaged in the concerns of their eternal salvation. By all that I can learn concerning Brainerd," he continues, "there can be no reason The Great Awakening

to doubt but that he had much of God's gracious presence, and of the lively actings of true grace, at that time; yet he was afterwards abundantly sensible that his religious experiences and affections at that time were not free from a corrupt mixture, nor his conduct to be acquitted from many things that were imprudent and blameable; which he greatly lamented himself, and was desirous that others should not make an ill use of such an example." Brainerd's own account of these notable days was destroyed. On his death-bed, he ordered that his journals, covering this and former periods of his life, should be burned.

A Costly Remark

However, the main statements of fact, so far as Brainerd's connection with the revival is concerned, were preserved by Jonathan Edwards. This, in substance, is the interesting story: Brainerd and a few other students who had been spiritually quickened, banded themselves together as friends for mutual helpfulness. When in the company of each other they expressed their views freely and frankly. On one occasion two or three of these friends had a conversation in the hall where a prayer meeting had just been held and in which Mr. Whittelsey, a tutor, had led in prayer. "No other person,"

says Jonathan Edwards, "now remained in the hall but Brainerd and his companions. Mr. Whittelsey having been unusually pathetic in his prayer, one of Brainerd's friends on this occasion asked him what he thought of Mr. Whittelsey. He made answer, 'He has no more grace than this chair.' One of the freshmen happening at that time to be near the hall, though not in the room, overheard these words." A report of this occurrence finally reached the Rector of the college. He sent for the friends of Brainerd who had heard his remark and extorted from them a statement. It was demanded of Brainerd that he make a public confession of the remark he had made in private. This he did not do. The Rector forbade him from attending a certain meeting. Brainerd went. He was wrongly accused of speaking critically of the Rector. Because of these things, while in his third year, he was expelled from the college.

Expulsion from College

His subsequent conduct revealed his fine Christian temper. Though believing that he had been too severely dealt with, and though suffering keen disappointment, owing to his inability to continue his studies, he uttered no bitter word. Eighteen months later he wrote:

"This day (September 14, 1743) I ought to have taken my degree (this being Commencement Day); but God sees fit to deny me. And though I was greatly afraid of being overwhelmed with perplexity and confusion, when I should see my classmates take theirs; yet, at the very time, God enabled me with calmness and resignation to say 'the will of the Lord be done.' Indeed, through divine goodness, I have scarcely felt my mind so calm, sedate, and comfortable, for some time. I have long feared this season, and expected my humility, meekness, patience and resignation, would be much tried; but found much more pleasure and divine comfort than I had expected." His trial was made far severer by the fact that had it not been for the action of the governors, he would not only have taken part with his classmates in the public exercises, but would have stood at the head of his class. Eventually he was convinced that God had dealt with him in an infinitely wise way in all His dispensations.

Preparation for the Ministry

Early in 1742 Brainerd began special studies for the ministry, securing the help of the Rev. Mr. Mills of Ripton, Connecticut. His diary shows that he made steady progress in Christian attainment. He gave himself to self-examina-

tion and to prayer, and had eager aspirations for greater holiness of character. There also came to him an intense longing for the conversion of the heathen. "Oh, that God would bring in great numbers of them to Jesus Christ! I cannot but hope that I shall see that glorious day." In a clause of a hymn which he quotes, he indicates his crowning determination: "My God shall be my all." In his diary he wrote: "I wanted to wear out my life in his service, and for his glory." And also this: "I know that I long for God, and a conformity to His will, in inward purity and holiness, ten thousand times more than for anything here below." Such were his aspirations as he moved speedily toward his life work.

Examined as to Fitness

It was with a keen sense of his own weakness and of the evil of his own heart, but with splendid devotion to the service of God, that he met the Association at Danbury, was examined, and licensed to preach the gospel. Afterward, in prayer with a friend, he resolved to give himself utterly to the doing of the will of God.

On November 25, 1742, he was examined in New York City, by the Correspondents in New York, New Jersey, and Pennsylvania of the Society in Scotland for Propagating Chris-

tian Knowledge, who wished him to begin missionary labors among the Indians. Brainerd felt himself wholly unfit for this service. "I thought myself the worst wretch that ever lived," he said. "It hurt me and pained my very heart, that anybody should show me any respect. Alas! methought how sadly they are deceived in me! How miserably would they be disappointed if they knew my inside! O my heart! And in this depressed condition, I was forced to go and preach to a considerable assembly before some grave and learned ministers; but felt such a pressure from a sense of my vileness, ignorance and unfitness to appear in public, that I was almost overcome with it; my soul was grieved for the congregation; that they should sit there to hear such a dead dog as I preach." This vivid portrayal of his thoughts concerning himself indicates in a general way the estimate he ever placed on his fitness for his work. No self-praise, no intimation of self-sufficiency, can be found in all his journals. He was ever lowly in his own sight. In the might of the strength secured in hours of prayer he dealt giant blows at whatever form of evil appeared, or seemed to appear, in his heart.

Though Brainerd himself was sorely distressed by a sense of his weakness and unworthiness, others considered his attainments of a remarkably high order. Such was the view of the Correspondents of the Society in Scotland. They had intended to send him first to the Indians at the Forks of the Delaware, but at a subsequent conference they directed him to go to the Indians at Kaunaumeek, a point in the wilderness between Stockbridge, Massachusetts, and Albany, New York. Appointment as a Missionary

It was on April 1, 1743, that he began this self-sacrificing ministry. He slept the first night on a heap of straw. Cut off as he was from friends and congenial spirits, the reason that he suffered depression of mind and "nameless and inconceivable anguish," is apparent. Kaunaumeek he found lonely and unpleasant. "It was encompassed with mountains and woods; twenty miles distant from any English inhabitants; six or seven from any Dutch; and more than two from a family that came some time since, from the Highlands of Scotland, and then lived, as I remember, about two years in this wilderness. In this family I lodged about the space of three months, the master of it being the only person with whom I could readily con- Begins work at Kaunaumeek

verse in those parts except my interpreter; others understanding very little English." The severity of the hardships endured by Brainerd would have disheartened and overwhelmed a less resolute and unselfish man. Weak in body, surrounded by savages who were ignorant and largely indifferent to his fervent Gospel appeals, he did not shrink or falter. He sought divine guidance at every step, poured out his soul in intercessory prayer in behalf of the Indians and persistently sowed the seed of the Kingdom.

Typical Days

Picture him there in the dreary, lonely forest. Not a comfort did he have. His food, largely hasty-pudding, boiled corn, bread baked in the ashes, and sometimes a little meat and butter; his bed, boards covered with straw and raised slightly above the ground; his home, a floorless log cabin. A mile and a half away, by a rough path, lived the Indians for whom he labored. To them he went almost daily. Brainerd told his brother that he had seen no English person for a month. These, and severe physical trials, moved him not. "I scarce think of them," he said, "or hardly observe that I am not entertained in the most sumptuous manner." The second Sunday after his arrival he records this statement: "Rose early in the

morning, and walked out and spent a considerable time in the woods, in prayer and meditation. Preached to the Indians, both forenoon and afternoon. They behaved soberly in general; two or three in particular appeared under some religious concern; with whom I discoursed privately; and one told me, 'that her heart had cried, ever since she had heard me preach first.'" This is the story of another typical day: "Spent the forenoon in reading and prayer, and found myself engaged; but still much depressed in spirit under a sense of my vileness, and unfitness for any public service. In the afternoon I visited my people, and prayed and conversed with some about their soul's concerns: and afterwards found some ardor of soul in secret prayer. O that I might grow up into the likeness of God!"

Builds a Cabin

While at Kaunaumeek, with his own hands he built a small hut. When, after long labor, his little home was ready and he moved into it, he gave praise to his Master for a place of retirement. He found, as multitudes before and since have done, that withdrawal for secret prayer is absolutely essential. Did not the divine Principal in the School of Prayer say to all men in all ages: "When thou prayest, enter

into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee?" In his lone cabin in the wilderness Brainerd offered in secret the effectual, fervent prayer that is mighty in its working. There he sought and found strength sufficient to conquer discouragements and temptations. The walls of that little room, could they have spoken, would have borne witness to the diligence with which a master workman sought through prayer and meditation to attain the utmost possible degree of wisdom, and conformity to the will of God.

Prayer Life

Some of the secrets of Brainerd's prayer-life are disclosed in his journal. Five days after he began to occupy his humble cottage, he wrote: "Was enabled to pray much the whole day. It is good, I find, to persevere in attempts to pray, if I cannot pray with perseverance, *i. e.*, continue long in my addresses to the divine Being. I have generally found, that the more I do in secret prayer, the more I have delighted to do, and have enjoyed more of a spirit of prayer; and frequently have found the contrary, when with journeying or otherwise I have been much deprived of retirement."

Among his afflictions at Kaunaumeek was great bodily weakness. Occasionally, also, his inability to obtain food caused him much distress. "I am forced to go or send ten or fifteen miles for all the bread I eat; and sometimes it is mouldy and sour before I eat it, if I get any considerable quantity. And then again I have none for some days together, for want of an opportunity to send for it, and cannot find my horse in the woods to go myself.... Yet I feel contented with my circumstances, and sweetly resigned to God.... In prayer I enjoyed great freedom; and blessed God as much for my present circumstances, as if I had been a King." Where is there a nobler picture of a missionary hero than that contained in these simple sentences? And he went on,—praying, studying, suffering; interceding, pleading, preaching, until that Lord's day, March 11, 1744, when, dwelling on the Parable of the Sower, he preached his last sermon at Kaunaumeek. Severe Trials

He had spent a year with these Indians, but as there were only a few of them they agreed to make their future home at Stockbridge and to come under the ministry of the pastor there. Consequently Brainerd decided that his life Finishes Work at Kaunaumeek

would count for more among the Indians near the Forks of the Delaware.

Methods and Results

Before passing on to view his new work, listen to his own description of some of his methods and experiences at Kaunaumeek: "In my labors with them, in order to 'turn them from darkness to light,' I studied what was most plain and easy, and best suited to their capacities; and endeavored to set before them from time to time, as they were able to receive them, the most important and necessary truths of Christianity, such as most immediately concerned their speedy conversion to God, and such as I judged had the greatest tendency, as means, to effect that glorious change in them. But especially I made it the scope and drift of all my labors, to lead them into a thorough acquaintance with these two things: first, the sinfulness and misery of the estate they were naturally in; the evil of their hearts, the pollution of their natures; the heavy guilt they were under, and their exposedness to everlasting punishment; as also their utter inability to save themselves, either from their sins, or from those miseries which are the just punishment of them; and their unworthiness of any mercy at the hand of God, on account of anything they

themselves could do to procure His favor, and consequently their extreme need of Christ to save them. And, secondly, I frequently endeavored to open to them the fullness, all-sufficiency, and freeness of that redemption, which the Son of God has wrought out by His obedience and sufferings, for perishing sinners; how this provision He had made, was suited to all their wants; and how He called and invited them to accept of everlasting life freely, notwithstanding all their sinfulness, inability, unworthiness." He wrote for their use forms of prayer; translated into their language some of the Psalms; and led them to join him in singing hymns.

During his ministry at Kaunaumeek several Indians were spiritually awakened, and came to talk with him respecting their salvation. Some came with tears. They asked "whether the God which Christians served, would be merciful to those who had frequently been drunk?" Some of the Indians reformed. They gave up their idolatrous practices. They stopped some of their heathen dancing and hallooing. They showed a deeper respect for the Sabbath. They gave more attention to their children. When they knew Brainerd was to leave they looked

sad and urged him to remain. They said that "they had now heard so much about their souls' concerns, that they could never more be willing to live as they had done, without a minister, and further instructions in the way to heaven."

Attractive Openings

At this time there came to Brainerd invitations to important pastorates, promising comforts and congenial surroundings. They were promptly declined. The remembrance of the loneliness, the hardship, and the sorrow in the wilderness, which he had endured; and the prospect of similar experiences in the new Indian colony toward which he had set his face did not daunt him. The opportunity afforded by the proffered pastorates for nearness to his home and friends, was also absolutely ineffectual in its appeal. He lived to do the will of God; and the will of God, as he interpreted it, was that he should preach the gospel to the heathen. He had set his hand to the plow. He would not look back.

Mission at Forks of Delaware

As an arrow speeding to its mark, so Brainerd went to perform his allotted task. On horseback he turned towards Crossweeksung, near the Forks of the Delaware. As he rode on, he prayed. The country was desolate, the settlements few. One day he rode one hundred

miles. It was on June 23, 1744, that he reached the Forks of the Delaware. By weariness, by melancholy, by the strangeness of his surroundings, he was oppressed. On the Sunday following, he was so weak that he could barely walk. But his zeal triumphed over his feebleness. He visited and instructed the Indians.

Condition of the Indians

These Indians were not in a hopeful condition. Brainerd thought that to an eye of reason the prospect of their conversion was as dark as midnight. But he had an eye of faith. Hence he hoped in God; spent long seasons in prayer; sought to discover the workings of God in the lives of Bible characters; and his faith grew

First Sunday

Mingled gloom and sunshine characterized his first Sabbath at his new home. Of that day he left this account: "Rose early; felt poorly after my long journey, and after being wet and fatigued. Was very melancholy; have scarcely ever seen such a gloomy morning in my life; there appeared to be no Sabbath; the children were all at play; I a stranger in the wilderness, and knew not where to go; and all circumstances seemed to conspire to render my affairs dark and discouraging. Was disappointed concerning an interpreter, and heard that the Indians were much scattered Rode about

three or four miles to the Irish People, where I found some that appeared sober and concerned about religion. My heart then began to be a little encouraged; went and preached, first to the Irish, and then to the Indians; and in the evening was a little comforted; my soul seemed to rest on God, and take courage."

Ordination

One month after beginning his labors at the Forks of the Delaware he met the Presbytery at Newark and was there ordained. One who was present sent a message to the Society by whom Brainerd had been engaged. It read: "He passed through his ordination trial to the universal approbation of the Presbytery, and appeared uncommonly qualified for the work of the ministry." Just before returning to his mission he was taken ill and suffered severe pain. His expression of gratitude for the faithful care given him indicates a beautiful trait of his character: "I often admired the goodness of God that he did not suffer me to proceed on my journey from this place where I was so tenderly used, and to be sick by the way among strangers. God is very gracious to me, both in health and sickness, and intermingles much mercy with my afflictions and toils." On his return he devoted himself to study; interceded

in prayer for the Indians; taught them with a sublime intensity of purpose; and watched for evidences of their turning from darkness to light as eagerly as a mariner, having long battled with opposing winds and waves, watches for the appearance of a long desired port.

Idolatry of Indians

Severely was his faith tested. It was reported to him that the Indians were to meet for idolatrous festivities. Then his burden seemed heavier than he could endure. He resolved to break up the proceedings but knew not how to act. He went aside for prayer. "I was in such anguish," he says, "and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome; I could scarcely walk straight; my joints were loosed; the sweat ran down my face and body; and nature seemed as if it would dissolve Thus I spent the evening, praying incessantly for divine assistance, and that I might not be self-dependent, but still have my whole dependence upon God. What I passed through was remarkable, and indeed inexpressible. All things here below vanished; and there appeared to be nothing of any considerable importance to me, but holiness of heart and life and the conversion of the heathen

to God." The next morning, with strong cries to God, he started for the scene of the proposed feast and dance. As he went he poured out his soul in prayer. At his request, the Indians discontinued their proceedings and listened to a Gospel address. In the afternoon he again preached, and his hearers were further subdued. As there were no special evidences of the workings of the Spirit of God, Brainerd was sorely troubled. These suggestions came to him: "There is no God, or if there be, He is not able to convert the Indians, before they have more knowledge." Thus he was strongly tempted to cease pleading with God for the conversion of the Indians. He was grievously perplexed. Again faith triumphed. The temptation was resisted. He would still pray for the conversion of the Indians. Nothing else did he so much desire.

Other Trials

Other trials, great and varied, awaited him. Some of the Indians would not become Christians because they feared that the pow-wows would enchant and poison them. These fears Brainerd sought to overcome. He publicly challenged the powers of darkness to do their utmost on him. "I told my people," he said, "that I was a Christian, and asked them why

the pow-wow did not bewitch and poison me." Thus openly he bore witness to the love and power of God. And there were trials from within: feeble health; wandering thoughts; restricted prayer; imperfections of character. Then there came seasons of joy and peace. His strength and hope were renewed. In this he rejoiced. "My soul enjoyed a sweet season of bitter repentance and sorrow, that I had wronged the blessed God, who, I was persuaded, was reconciled to me in his dear Son. My soul was tender, devout and solemn. And I was afraid of nothing but sin; and afraid of that in every action and thought."

How Brainerd Met Trials

Hard toil filled the succeeding weeks. With the help of others he completed a small cottage, to be his home during the winter. In this little house he sought strength by prayer to meet all adverse conditions. This entry in his journal shows how he faced his bitter trials: "Having now a happy opportunity of being retired in a house of my own, which I have lately procured and moved into; considering that it is now a long time since I have been able, either on account of bodily weakness, or for want of retirement, or some other difficulty to spend any time in secret fasting and prayer; considering

also the greatness of my work, the extreme difficulties that attend it, and that my poor Indians are now worshipping devils, notwithstanding all the pains I have taken with them, which almost overwhelms my spirit; moreover, considering my extreme barrenness, spiritual deadness and dejection, of late; as also the power of some particular corruptions; I set apart this day for secret prayer and fasting, to implore the blessing of God on myself, on my poor people, on my friends, and on the church of God." In this season of prayer, during which he was overwhelmed by a sense of his insufficiency, he saw that he had sinned: "Either (1) to yield an unbecoming respect to some earthly objects, as if happiness were to be derived from them; or (2) to be secretly froward and impatient, and unsuitably desirous of death, so that I have sometimes thought I could not bear to think that my life must be lengthened out." Hopeless as to his ability to do good, he wished for death. He desired death rather than uselessness. But he saw his sin in this and cried out for forgiveness. He prayed long into the night. So urgent was he that he forgot his need of food and could scarcely stop praying.

Three days later, on the Sabbath, and between the services, he went among the bushes and asked God to forgive his deadness. He was overwhelmed with sorrow because he could not address the Indians more compassionately and affectionately. He severely condemned himself for his lack, but saw that what he desired could only come from God himself. His prayer prevailed. In his next address, he was enabled to speak fervently, affectionately, tenderly, importunately.

Victory Through Prayer

Questions for Study

Aim.—To get a clear idea of Brainerd's early life, his fitness for his work, and the leading features of his early missionary endeavors among the Indians.

Early Life

1. How is Brainerd characterized in the two introductory paragraphs?
2. Who were some of his ancestors?
3. Where did he spend his boyhood? How?
4. How did he begin to manifest a deep interest in religious matters? When?
5. What did he discover his real condition to be?
6. What, in substance, does he say respecting the early spiritual crisis that came?
7. As he entered college, what did he fear?
8. What life-long habit did he begin to cultivate in his student days?

9. What were some of his experiences during an illness that occurred in his college days?

10. By what was Yale college visited in 1739? What remark did Brainerd make and what was its result?

11. How was he affected by this experience? What did he afterward write regarding it?

Qualifications for Missionary Work

12. On the basis of information contained in Chapter I., make a list of Brainerd's qualifications for missionary labor

13. When did he begin his preparation for the ministry? What does his diary for this period show his hope and determination to have been?

14. When examined as to his fitness for missionary service, what were his thoughts of himself?

15. When, where, and under what circumstances did he begin his ministry among the Indians?

Beginning of Missionary Labor

16. Name some of the hardships he endured.

17. What helped to promote his prayer-life? What personal experience does he refer to?

18. What trials came to him at Kaunaumeek?

19. What methods did he use at Kaunaumeek? What were some of his teachings? What results followed?

20. As he closed his work at Kaunaumeek what openings came to Brainerd? Why did he not accept them?

21. Where did his next labors begin? What was the condition of the Indians there? Give the substance of what he said about his first Sabbath there.

22. Where was he ordained? What fine trait came out in a subsequent experience?

23. On his return to his Indians how was his faith tested? Briefly describe his experience.

24. How did he meet and conquer his severe trials?

References

Memoirs of Brainerd. Edited by J. M. Sherwood. New York: Funk & Wagnalls Co. $1.50.

A History of Protestant Missions. By Gustav Warneck. New York: Fleming H. Revell Co. $2.00.

Protestant Missions: Their Rise and Early Progress. By A. C. Thompson. New York: Charles Scribner's Sons. $1.75.

Christianity in the United States. By Daniel Dorchester. New York: Eaton & Mains. $3.50.

Topics for Papers and for Class Consideration and Discussion

1. American Indians and Protestant Missions among them.

A History of Protestant Missions. Warneck. Pages 163–168.

Protestant Missions. Thompson. Pages 82–116.

Christianity in the United States. Dorchester. Pages 172–192.

2. Brainerd's qualifications for Missionary labor.

Memoirs of Brainerd. Sherwood. Pages 1–34.

3. Brainerd's view of what it is to be a Christian. Is it the right one? State what results would be likely to come if all Christian young people lived in harmony with it.

See pages 10, 11.

4. Some Leading Characteristics of Brainerd's Mission at Kaunaumeek.

Memoirs of Brainerd. Sherwood. Pages 57–95.

All my desire was the conversion of the heathen. I declare, now I am dying, I would not have spent my life otherwise for the whole world.

—DAVID BRAINERD

DAVID BRAINERD

(Concluded)

For Chronological List of Events in Brainerd's Life, See Page 2



SOME OF THE CONVERTED INDIANS WOULD PREACH TO OTHERS

II

DAVID BRAINERD

(Concluded)

Prayerfully Continues Labors at Forks of the Delaware

Days of gloom and unrest were followed by days of joy and peace. The awakening of his interpreter and of some Indians gladdened him. A new hope arose in his heart. He prayed again with freedom, even with cheerfulness. He found it sweet to rest and hope in God, he said. Not infrequently did he spend whole days in fasting and prayer, in behalf of himself, his Indians and the church of God. At times he took such delight in prayer that he had no wish for food. "I dreaded leaving off praying at all lest I should lose this spirituality, this blessed thankfulness to God which I then felt," was the way he expressed his feeling. As a result of his long periods of communion with God, things that had seemed difficult appeared easy; his gloomy seasons became less frequent; his hope of the progress of the Kingdom revived; and his strength became equal to his hardships.

His view of Death

He was deeply affected by a visit made to a sick man. Early in the day the man died. Brainerd made this comment: "O, how great and solemn a thing it appeared to die! O, how it lays the greatest honor in the dust! And O, how vain and trifling did the riches, honors, and pleasures of the world appear. I could not, I dare not, so much as think of any of them; for death, death, solemn (though not frightful) death appeared at the door. O, I could see myself dead, and laid out, and enclosed in my coffin, and put down into the cold grave, but without terror! What are friends? What are comforts? What are sorrows? What are distresses? 'The time is short.' It remains, that 'they which weep, be as though they wept not; and they which rejoice, as though they rejoiced not; for the fashion of this world passeth away.' O come, Lord Jesus, come quickly. Amen. Blessed be God for the comforts of the past day." Not only then, but throughout the whole period of his physical decline, of which at this time there were premonitions, he had absolutely no fear of death.

At Crossweeksung—Growing Audiences

On June 19th, 1745, Brainerd visited a group of Indians at Crossweeksung, New Jersey, about eighty miles southeast from the Forks of the

Delaware. He found only two or three families. There were other settlements ten, fifteen, twenty, thirty miles away. To the few women and children who gathered he preached, and announced that he would speak again the next day. "Whereupon," he says, "they readily set out and travelled ten or fifteen miles, in order to give notice to some of their friends at that distance. These women, like the woman of Samaria, seemed desirous that others should see the man, who had told them what they had done in their past lives, and the misery that attended their idolatrous ways." On the following day larger numbers greeted him. Again, at twilight he spoke, and more still were present. They were remarkably attentive and well-behaved. Three days later, on the Sabbath, he preached to an increased number. Their attitude enheartened him. They seemed glad that he was there. "Not a word of opposition was heard from any of them against Christianity, although in times past they had been as much opposed to anything of that nature, as any Indians whatsoever. Some of them not many months before, were enraged with my interpreter, because he attempted to teach them something of Christianity." The

Indians Request a Sermon

next day the Indians came to him of their own accord and asked him to preach. "To see poor pagans desirous of hearing the Gospel of Christ animated me to discourse to them; although I was now very weakly and my spirit much exhausted. They attended with the greatest seriousness and diligence; and some concern for their souls' salvation was apparent among them." On succeeding days their attentiveness and seriousness continued. Brainerd's heart was revived and his soul refreshed as he saw signs of a harvest from his labors. In increasing numbers the Indians gathered, many of them having journeyed long distances, that they might hear him preach. With their request that he speak twice each day he gladly complied. He admired the goodness of God, who, he believed, had led them thus to inquire after the way of salvation. He rightly attributed their enlarged attendance, their deepened interest and their tearful concern to the working of the Spirit of God. For this, his heart was filled with thankfulness.

Again Visits Forks of the Delaware

On the following Sabbath he found the Indians still more concerned and affectionate. He preached twice. They pleaded with him to remain longer. But he had too severely taxed

his strength. "My constitution was exceedingly worn out," he writes, "and my health much impaired by my late fatigues and labors; and especially by my late journey to Susquehanna in May last, in which I lodged on the ground for several weeks together." Nevertheless, he did not spare himself. He preached twice the next day to between forty and fifty Indians. He also had personal conversations with them and was amazed to find how gladly they had received, and how firmly retained, his instructions. On July 2, 1745, he found it necessary to leave them. "Was obliged to leave these Indians at Crossweeksung," he wrote, "thinking it my duty as soon as my health would admit, again to visit those at the Forks of the Delaware. When I came to take leave of them and to speak particularly to each of them, they all earnestly inquired when I would come again, and expressed a great desire of being further instructed. Of their own accord they agreed, that when I should come again, they would all meet and live together, during my continuance with them; and that they would use their utmost endeavors to gather all the other Indians in these parts who were yet more remote. When I parted with them, one

Encouragement

told me, with many tears, 'She wished God would change her heart;' another, that 'She wanted to find Christ;' and an old man, who had been one of their chiefs, wept bitterly with concern for his soul. This encouraging disposition, and readiness to receive instruction, now apparent among the Indians, seem to have been the happy effect of the conviction which one or two of them met with, sometime since at the Forks of the Delaware; who have since endeavored to show their friends the evil of idolatry. Though the other Indians seemed but little to regard, and rather to deride, them; yet this, perhaps, has put them into a thinking posture of mind, or at least, given them some thoughts about Christianity, and excited in some of them a curiosity to hear; and so made way for the present encouraging attention. An apprehension that this might be the case here, has given me encouragement that God may, in such a manner, bless the means which I have used with the Indians in other places; where as yet, there is no appearance of it. If so, may His name have the glory of it; for I have learnt, by experience, that He only can open the ear, engage the attention, and incline the hearts of poor benighted, prejudiced pagans

to receive instruction." Leaving Crossweeksung, Brainerd rode to New Brunswick, a distance of forty miles, praying as he went. At night he cried out to God in behalf of the Indians he had left behind him. After he went to bed he contiuued in prayer for them until he fell asleep.

Notable Awakening at Crossweeksung

Brainerd rested for a week. Then, weak in body, he went on to the Forks of the Delaware, where, on the first Sabbath after his arrival, he preached two sermons to the Indians. Three weeks later, in a prayerful spirit, depending utterly upon God, he took up his work again at Crossweeksung. So eager was he for the conversion of the Indians that it seemed to him that he had hardly any desire to be the personal instrument in the work he wished to see accomplished among them. His sole wish was that the work might be done. He found these Indians, among whom he had labored for many months, in a serious, awakened state. On one occasion, when he addressed them, they listened eagerly. "But there appeared nothing very remarkable," he adds, "except their attention, till near the close of my discourse; and then divine truths were attended with a surprising influence, and pro-

duced a great concern among them. There were scarcely three in forty who could refrain from tears and bitter cries. They all as one seemed in an agony of soul to obtain an interest in Christ; and the more I discoursed of the love and compassion of God in sending His Son to suffer for the sins of men; and the more I invited them to come and partake of His love, the more their distress was aggravated; because they felt themselves unable to come. It was surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the Gospel, when there was not a word of terror spoken to them." Two days later their number increased and their concern for their personal welfare was evident.

The Working of the Spirit of God

When Brainerd spoke to many of them after his public address, "the power of God seemed to descend upon the assembly 'like a mighty rushing wind,' and with an astonishing energy bore down all before it. I stood amazed at the influence, which seemed to seize the audience almost universally," he wrote in his journal, "and could compare it to nothing more aptly, than the irresistible force of a mighty torrent or swelling deluge; that with its insupportable weight and pressure bears down and sweeps

before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years, and some little children, not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age." Such manifestations of divine power Brainerd had never beheld. It was enough, he thought, to convince even an atheist of the truth and power of the Word of God.

Indians Convicted of Sin

Almost without exception these Indians cried out for mercy. Some were unable to go home or to stand. Brainerd's account of their condition is of exceptional interest: "Their concern was so great, each one for himself, that none seemed to take any notice of those about him, but each prayed freely for himself. I am led to think they were, to their own apprehensions, as much retired as if they had been individually by themselves, in the thickest desert; or I believe rather that they thought nothing about anything but themselves, and their own state, and so was every one praying apart altogether. It seemed to me now that there was an exact fulfilment of that prophecy, Zech. xii. 10, 11,

12; for there was now 'a great mourning as of Hadadrimmon;'—and each seemed to 'mourn apart.' Methought this had a near resemblance to the day of God's power, mentioned Josh. x. 14; for I must say I never saw any day like it, in all respects: it was a day wherein I am persuaded the Lord did much to destroy the kingdom of darkness among this people." Some of the Indians came to see the corruption of their own hearts. All feared the wrath of God. White people, also, who had come to criticize, were aroused and convicted of their sin. It was a memorable day in the lives of the people; memorable, too, in the life of Brainerd.

Changed Lives

Concern no less remarkable was shown on the following days. Tears and cries indicated the workings of the Spirit of God. Brainerd did not terrorize his hearers. He dwelt on the mercy of God, on the love and all-sufficiency of the Saviour. He invited, he entreated, he comforted those who truly repented. It must have been very affecting, as, indeed, Brainerd says it was, "to see the poor Indians, who the other day were hallooing and yelling in their idolatrous feasts and drunken frolics, now crying to God with such importunity for an interest in His dear Son! Almost every one was praying and cry-

ing for himself, as if none had been near, 'Guttummauhalummeh; guttummauhalummeh,' i. e., 'Have mercy upon me;' 'have mercy upon me,' was the common cry." One woman, who was in deep sorrow, explained her grief by saying that she had been angry with her child and feared that she had sinned. She was so deeply grieved by the sharp temper she had shown that she awoke early, began sobbing, and for hours continued weeping.

All Night Indian Prayer Meeting

Brainerd decided to visit once more the Indians on the Susquehanna. When he told these Indians at Crossweeksung of his purpose they heartily acquiesced. He left them an hour and a half before sunset. Soon after they began praying and continued in prayer until early the next morning. Afterward, Brainerd was told that they never mistrusted, "till they went out and viewed the stars, and saw the morning star a considerable height, that it was later than bed time. Thus eager and unwearied were they in their devotions It was likewise remarkable, that this day an old Indian, who had all his days been an idolater, was brought to give up his rattles, which they use for music in their idolatrous feasts and dances, to the other Indians, who quickly destroyed them." Brainerd saw

that all this was the work of God alone and rejoiced in it. With a glad heart he began his journey to the Forks of the Delaware and to Susquehanna.

An Idolatrous Feast

His zeal did not lessen as he went on. Nearly every day he preached to groups of Indians. Some of his hearers wept. Some were aroused to a sense of their evil state. Some voiced their distress in cries. Some bitterly opposed him and scoffed at Christianity. At one place he found the Indians preparing for a sacrifice and dance. He was much cast down by the outlook. So absorbed were the Indians in their preparations for the feast that Brainerd could not bring them together for a meeting. His trial was made severer by the fact that his own interpreter was a pagan and an idolater. "I was under the greatest difficulties imaginable," he said. "However, I attempted to discourse privately with some of them, but without any appearance of success; notwithstanding, I still tarried with them. In the evening they met together, nearly a hundred of them, and danced around a large fire, having prepared ten fat deer for the sacrifice. The fat of the inwards they burnt in the fire while they were dancing, and sometimes raised the flame

to a prodigious height; at the same time shouting and yelling in such a manner, that they might easily have been heard two miles or more. They continued their sacred dance nearly all night, after which they ate the flesh of the sacrifice, and so retired each one to his lodging. I enjoyed little satisfaction; being entirely alone on the island as to any Christian company, and in the midst of this idolatrous revel; and having walked to and fro till body and mind were much pained and oppressed, I at length crept into a little crib made for corn, and there slept on the poles." Truly one who could record such hardships and self-sacrifices as these, in this open, and frank, and unassuming way, and resolutely go on doing what seemed an almost hopeless task, was a genuine apostle and minister of Jesus Christ. *One who could creep into a little crib made for corn, and there sleep on the poles*, and do it because he loved his Master and those for whom He died, was a hero of the cross.

Indian Powwows

The next day was the Sabbath, and Brainerd sought to bring the Indians together for instruction. His appeals were in vain. They assembled their powwows and several of them began juggling, posturing and performing in a

frantic and outlandish manner. They did this to find out why there was so much sickness among them. "In this exercise they were engaged for several hours, making all the wild, ridiculous and distracted motions imaginable; sometimes singing, sometimes howling, sometimes extending their hands to the utmost stretch, and spreading all their fingers, they seemed to push with them as if they designed to push something away, or at least keep it off at arm's end; sometimes stroking their faces with their hands, then spurting water as fine as mist; sometimes sitting flat on the earth, then bowing down their faces to the ground; then wringing their sides as if in pain and anguish, twisting their faces, turning up their eyes, grunting, puffing, etc. Their monstrous actions tended to excite ideas of horror, and seemed to have something in them, as I thought, peculiarly suited to raise the devil, if he could be raised by anything odd, ridiculous, and frightful. Some of them, I could observe, were much more fervent and devout in the business than others, and seemed to chant, peep and mutter with a great degree of warmth and vigor, as if determined to awaken and engage the powers below." Throughout this wild

scene Brainerd sat, undiscovered, about thirty feet from them and viewed the entire proceeding. They went on with their incantations for over three hours, and wore themselves out by their exertions. When they ended Brainerd sought to teach them, but they quickly disbanded, leaving him in a very gloomy state.

He was the only Christian at this wilderness settlement. Loneliness, together with the impression produced by this heathen exercise, made this a day of notable darkness in his career. He writes that he was almost stripped of all resolution and hope respecting further attempts for propagating the Gospel and converting the pagans, and that this was the most burdensome and disagreeable Sabbath he ever saw. He was especially distressed by the loss of his hope respecting the conversion of these Indians. "This concern appeared so great," he said, "and seemed to be so much my own, that I seemed to have nothing to do on earth, if this failed." His hope of their conversion was exceedingly precious to him. For their conversion he thought, he prayed, he toiled, he lived. Their deplorable moral state and their steadfast resistance of his message weakened and dispirited him.

An Indian in Inhuman Dress

A few months before Brainerd witnessed the most frightful and terrorizing sight he had ever seen among these Indians, or elsewhere. "This was the appearance of one who was a devout and zealous reformer, or rather, restorer of what he supposed was the ancient religion of the Indians. He made his appearance in his pontifical garb," Brainerd continues, "which garb was a coat of boar skins, dressed with the hair on, and hanging down to his toes; a pair of bear skin stockings, and a great wooden face painted, the one half black, the other half tawny, about the color of an Indian's skin, with an extravagant mouth, cut very much awry; the face fastened to a bearskin cap, which was drawn over his head. He advanced towards me with the instrument in his hand, which he used for music in his idolatrous worship; which was a dry tortoise shell with some corn in it, and the neck of it drawn onto a piece of wood, which made a very convenient handle. As he came forward, he beat his tune with the rattle, and danced with all his might, but did not suffer any part of his body, not so much as his fingers, to be seen. No one could have imagined from his appearance or actions, that he could have been a human creature, if they had

not some intimation of it otherwise. When he came near me, I could not but shrink away from him although it was then noonday, and I knew who it was; his appearance and gestures were so prodigiously frightful. He had a house consecrated to religious uses, with divers images cut upon the several parts of it. I went in, and found the ground beat almost as hard as a rock, with their frequent dancing upon it." Brainerd's effort to turn these particular Indians from darkness to light seems to have been futile. Some white people who lived in the neighborhood gave them liquor and were an evil example to them. Weak in body, and much depressed in spirit, he again turned his face toward the Forks of the Delaware and Crossweeksung.

Continued Awakening at Crossweeksung

His first message at Crossweeksung reached and comforted the hearts of the Indians there. "O what a difference is there between these, and the Indians with whom I have lately treated on the Susquehanna!" he exclaims. "To be with those seemed like being banished from God and all His people; to be with these, like being admitted to His family, and to the enjoyment of His divine presence!" These Indians at Crossweeksung had formerly shown

signs of being as obstinate and as depraved as those at Juncanta Island. Through the zealous teaching of the Gospel, and by the power of the Holy Spirit their characters had been transformed. The next day encouragement came. With what joy Brainerd must have written these words: "I scarce think I ever saw a more desirable affection in any people in my life. There was scarcely a dry eye to be seen among them; and yet nothing boisterous or unseemly, nothing that tended to disturb the public worship; but rather to encourage and excite a Christian ardor and spirit of devotion." In his subsequent ministry among these Indians he was rejoiced by their attentiveness, their constancy and their responsiveness. He had baptized altogether forty-seven Indians, thirty-five of whom lived at Crossweeksung and the others at the Forks of the Delaware. Their lives brought no reproach upon the cause of Christ.

Strong Adversaries

One valued lesson which Brainerd learned in his many trying and disheartening experiences with the Indians at Crossweeksung, was: "It is good to follow the path of duty, though in the midst of darkness and discouragement." The beginnings of his work were exceedingly difficult, but ere long his heart was made glad

by their evident desire to be delivered from sin. "They were one after another affected with a solemn concern for their souls, almost as soon as they came upon the spot where divine truths were taught them." There were adversaries, though. Enemies circulated false reports among the Indians. Some of the whites tried to make them believe that Brainerd deceived them, that he lied to them, and that it was his design to impose upon them. "When none of these, and such like suggestions, would avail to their purpose, they then tried another expedient, and told the Indians, 'My design was to gather together as large a body of them as I possibly could, and then sell them to England for slaves'; than which nothing could be more likely to terrify the Indians, they being naturally of a jealous disposition, and the most averse to a state of servitude perhaps of any people living." This base design failed. The Indians soon discovered the real character of their deceivers. In this, and numerous other ways, God worked in behalf of his beloved servant. He not only overruled the craft of men and qualified Brainerd's interpreter for his work, but also prevented prejudice against Brainerd and his missionary labors.

Results Summarized

In its apparent effects Brainerd's toil at Crossweeksung was a strong testimony to the power of his faithful, persistent and patient teaching of the Word of God, and to his believing, continuous, intercessory prayers. The outcome of his labors at Crossweeksung he summarizes under five heads, which, in substance, are: 1. The unprecedented work among these Indians began when his own hopes were at their lowest ebb. He learned from this that it is wise to go on in the path of duty, in spite of adverse conditions. 2. In a providential, and almost inexplicable manner God brought the Indians together for instruction. When he arrived, to begin his ministry among them, he did not find a single man, but only four women and a few children. After a few days the Indians began to gather, some coming a distance of twenty miles. A few weeks later some came over forty miles to hear him. "Many came without any intelligence of what was going on here, and consequently without any design of theirs, so much as to gratify their curiosity. Thus it seemed as if God had summoned them together from all quarters for nothing else but to deliver His message to them." 3. These Indians were kept from becoming prejudiced against

Brainerd or against the message he brought, though some white people represented him as a knave and a deceiver. 4. Brainerd's interpreter became remarkably efficient. "He appeared to have such a clear doctrinal view of God's methods of dealing with souls under a preparatory work of conviction and humiliation as he never had before." 5. The entire work went forward in such a way as to make it apparent that the awakening was the result of divine power. Repeated invitations to the unrepentant, based on fundamental Scripture truths, was the method used by Brainerd. He said he never knew so general an awakening as took place when he addressed the Indians on the parable of the great supper (Luke xiv.) and set before them the unsearchable riches of Gospel grace. These gentler measures, which God had used in arousing sinners, were the means of silencing those who would have objected and criticized, had the awakening been accompanied by tears, by convulsions, by swoonings, or by other violent demonstrations.

Value of Brainerd's Testimony

Brainerd was his own most exacting critic. No one so closely scrutinized the methods and characteristics of this mission to the Indians as did he. No one was more likely to make a

reasonable estimate of its value than he. His own testimony, therefore, is weighty and significant: "I think I may justly say that here are all the symptoms and evidences of a remarkable work of grace among these Indians, which can reasonably be desired or expected Their pagan notions and idolatrous practices seem to be entirely abandoned in these parts. They seem generally divorced from drunkenness, their darling vice A principle of honesty and justice appears in many of them. ... Their manner of living is much more decent and comfortable than formerly Love seems to reign among them, especially those who have given evidences of a saving change." In the accomplishment of these notably gratifying results he had ridden over three thousand miles on horseback, suffered many physical fatigues and endured innumerable hardships. Yet he finished his labors with joy, being more than compensated for all his toil and suffering by large apparent fruitage.

A Full Year's Work

The excellent work at Crossweeksung continued. Throughout the winter of 1745–6 he frequently wrote of manifestations of the power of God and of strong impressions made upon many by the preaching of the

Gospel. At times he expressed grief because of his own lukewarmness and strongly resolved to redouble his efforts. His days were already so filled with labor that it does not seem possible that more activity could have been crowded into them. He admitted that he exerted himself to the utmost limit of his strength. He said, however, that though he did go to the extreme of his strength, so that he did all that he could, he did not labor with that heavenly temper, that single eye to the glory of God, that he longed for. At the close of a full year spent at Crossweeksung he added these words in his journal: "This day makes up a complete year from the first time of my preaching to those Indians in New Jersey. What amazing things has God wrought in this space of time, for this poor people! What a surprising change appears in their tempers and behavior! How are morose and savage pagans, in this short period, transformed into agreeable, affectionate and humble Christians! And their drunken and pagan howlings turned into devout and fervent praises to God; they who were sometimes in darkness are now become light in the Lord." In his description of six unusual cases of conversion he gratefully acknowledged the saving power of Christ.

Declining Physical Strength

In the summer of 1746 his strength began to wane perceptibly. His difficult, exhausting labors had seriously impaired his physical force. He found himself unfitted for a life of such severe exertion and hardship. As the weeks passed his vitality steadily lessened and his seasons of dejection multiplied. Such entries as the following appear in his journal at this period: "Wanted to wear out life, and have it at an end; but had some desires of living to God, and wearing out life for Him." Eight days later he said: "Blessed be God for this freedom from dejection." His weakness increased to such an extent that on September 27, 1746, he closed the record of his day with these words: "I had little strength to pray, none to write or read, and scarce any to meditate; but through divine goodness I could with great composure look death in the face and frequently with sensible joy." Entries in his diary now become less regular. Almost invariably when he does write he refers to his refreshment of soul and to the feebleness of his body. He was resigned to the will of God and was willing to live or die, but found it difficult to reconcile himself to the thought of living a useless life.

Leaves the Indians

Early in November, 1746, he became exceedingly weak in body, and decided to go to New England to visit friends whom he had not seen for a long time. Before he left he visited the houses of his Indians who lived at Cranberry, New Jersey, where he had been laboring for a short period. "I scarcely left one house but some were in tears; and many were not only affected with my being about to leave them, but with the solemn addresses I made them upon divine things." It was on Friday, March 7, 1747, that he left Cranberry, and traveled toward Elizabethtown. There he met his brother. Subsequent days were filled with journeyings and seasons of devotion, and on Thursday, May 28, he arrived at Northampton, Massachusetts. A medical examination showed that he was in a consumptive state. His physician gave him no encouragement. This diagnosis, Jonathan Edwards said, did not seem to occasion the least discomposure in Brainerd, nor to make any manner of alteration as to the cheerfulness and serenity of his mind, or the freedom and pleasantness of his conversation.

Sunset Hours

As the summer months passed, his physical decline was rapid. When autumn came he was

weaker than he had yet been. He spent the autumn days reading his old private writings. As he re-read the story of his missionary labors he rejoiced, and thanked God for what had happened. On one occasion, when in great distress of body, he spoke to those who were standing by of the only happiness in this world, namely, pleasing God. The nearer death came, the more he desired to die. "He several times spoke of the different kinds of willingness to die," said Jonathan Edwards, "and represented it as an ignoble, mean kind, to be willing to leave the body, only to get rid of pain; or to go to heaven, only to get honor and advancement there." In his prayers Brainerd interceded for his former congregation, asking that the Lord would preserve it and not suffer His great name to lose its glory in that work. In his parting message to his brother he urged a life of self-denial, of unworldliness, of devotion to God, of the earnest seeking of the grace of God's Spirit. One of his memorable sentences was: "When ministers feel these special gracious influences on their hearts it wonderfully assists them to come at the consciences of men, and as it were to handle them; whereas, without them, whatever reason and

oratory we make use of, we do but make use of stumps instead of hands." He worked on, reading and correcting his journals, and had a growing consciousness that his work in the world was rapidly coming to an end.

Death

As long as he saw anything to be done for God he found life worth living. Five days before his death, as he saw the Bible in the hands of one who had just come into the room, he exclaimed: "O that dear book! that lovely book! I shall soon see it opened! The mysteries that are in it and the mysteries of God's providence will be all unfolded." On Friday, October 9, 1747, he passed to his reward. On the following Monday his funeral occurred in Northampton and was attended by "eight of the neighboring ministers, a large number of gentlemen of liberal education and a great concourse of people." The funeral sermon was preached by Jonathan Edwards. The title of his discourse was, "Christians, when absent from the body, are present with the Lord." The text was II. Corinthians 5:8. In it the greatest preacher of New England at that time paid a remarkable tribute to the memory of his beloved young friend. Let this one sentence from Edwards' exalted eulogy stand out for our meditation:

"In Brainerd's whole course he acted as one who had indeed sold all for Christ, had entirely devoted himself to God, had made His glory his highest end, and was fully determined to spend his whole time and strength in His service."

Why so Influential

What made Brainerd's life so forceful, so worthy, so fruitful and so remarkably influential? How came it to pass that a world-wide influence has been exercised by one who spent but three short years in active Christian service; who lived in the solitary places of the earth, in wigwams and huts of the forest; who had for his companions rude savages; and who wrote but little beside the daily journal of his meditations, his prayers, his heart-searchings and his efforts to reclaim the lost?

Dedication to his Life Work

In enumerating the qualities which made him the man he was we put first a *firm purpose, formed at the beginning of his career, to devote himself to the evangelization of the Indians.* Though urged to become a pastor in New England and on Long Island, he deliberately chose the harder task of ministering to savages. To this mission it was his delight to dedicate himself again and again. Among the saints of the church there have been but few who have held as closely as did he to one commanding,

exalted and early chosen purpose. He kept strictly to the main point, on to the end. Concentration of Effort

He was zealous to a marked extent in the prosecution of his work. In estimating his zeal it must be remembered that the missionary spirit in Brainerd's time was rarer than it is now. Large numbers of men of his own class were not giving themselves, as now, to missionary enterprises. So intent was he upon fulfiling his mission that he forced himself to speak to the Indians even when he had no heart to speak to them. He often desired death because he frequently despaired of benefitting them. He deliberately said that he would choose death rather than a life spent for nothing. While on brief holidays he could not refrain from preaching the Gospel at every opportunity. His journals are a glowing record of his activities, even when he was weighed down by fatigue and bodily weakness. Those who read the inspiring record will doubtless agree with Alexander V. G. Allen, who, in his *Life of Jonathan Edwards*, pays this tribute to Brainerd: "He was an ardent, enthusiastic soul, moving with great impetuosity in whatever he undertook, one whose zeal for religion was even consuming his life."

Dependence on God

He relied implicitly upon the guidance and power of God. His experience had convinced him that only God "can open the ear, and engage the attention, and incline the heart of poor benighted, prejudiced pagans." His difficulties were such that without this faith he would have quickly given up in despair. When encouragements came he gave all the praise to God. Several times he refers to the workings of God as being independent of means. On one occasion the proof of this was so clear that he said that "God's manner of working upon them, seems so entirely supernatural, and above means, that I could scarcely believe that he used me as an instrument, or what I spake as the means of carrying on His work." His faith did not shrink even under the most unfavorable circumstances. At times, when the Indians seemed to be given over completely to the doing of evil, Brainerd stood his ground and proclaimed the Gospel. He believed the Gospel to be the power of God unto salvation, capable of transforming the most depraved lives.

Doing the Will of God

He gave himself without reserve to the doing of the will of God. At the beginning of his missionary career he vowed that he would be wholly the Lord's, and thoroughly devoted to

His service. A few years later he presented his soul to God again for service, making no reservation whatever. He states that the language of his thoughts and disposition then was: "Here I am, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in earth, or earthly comfort; send me even to death itself, if it be but in Thy service, and to promote Thy Kingdom." He placed all that he was at the disposal of God. There is not the slightest indication that from the moment he began his missionary labor he ever sought his own ease, or that he had any other thought, or purpose, or motive in life, but the doing of the will of God.

Valuation of Time

He set a high value upon time. He recognized the shortness of time, and it was his absorbing ambition to fill it all up in the service of his Master. He was pained when he saw time slipping away without good being accomplished. "Oh, that God would make me more fruitful and spiritual!" was his heart's prayer. When he felt that he had spent time poorly or purposelessly he expressed his grief and shame, his discouragement and confusion. When the last moment of his earthly life had nearly come,

he uttered these sublime words: "I declare, now I am dying, I would not have spent my life otherwise for the whole world."

Evangelistic Spirit

He had the evangelistic spirit to an intense degree. He considered the Redeemer's Kingdom incomparably more valuable than anything else on earth, and his chief longing was that he might promote it. He desired that all the circumstances of his life might be such as would best fit him to serve God. When important life decisions were to be made his prayer was: "The will of the Lord be done. It is no matter for me."

Spotlessness

He had a flawless longing for personal purity. His great desire for conformity to the image of Christ is given expression in nearly every page of his memoirs. "Longed exceedingly for an angelical holiness and purity, and to have all my thoughts at all times, employed in divine and heavenly things," is a sentence that indicates his supreme prayer for himself. More than his necessary food did he desire a clean heart, and a right spirit, and a sense of the presence of God. Seldom was he afraid; when he was, this was his fear: "I was afraid of nothing but sin, and afraid of that in every action and thought." Once when he was in prayer all things here

below seemed to vanish, and there appeared to him to be nothing of considerable importance, but holiness of heart and life, and the conversion of the heathen to God. "I know that I long for God, and a conformity to His will, in inward purity and holiness, ten thousand times more than anything here below," are words that he wrote not at the end, but at the beginning of his career. Were they written at the beginning of the Christian life of each present-day disciple of Christ what might we not expect in evangelistic zeal in our own time?

Self-Denial

His self-denial is apparent at every step of his career. There is not a single sentence in his journal, there is not a comment by Jonathan Edwards, or by any other contemporary of Brainerd, that in the remotest way suggests that he ever put self before the interests of the Kingdom of Christ. The proof that Paul gave of his loyalty to Christ by the record of his sufferings in his first Epistle to the Corinthians does not greatly overmatch or surpass the evidence of the self-denials of Brainerd. Both, as good soldiers of Christ, endured hardness uncomplainingly. This is the thrilling story of one of Brainerd's missionary journeys: "After having lodged one night in the open woods, he

was overtaken by a northeasterly storm, in which he was almost ready to perish. Having no manner of shelter, and not being able to make fire in so great a rain, he could have no comfort if he stopped; therefore he determined to go forward in hopes of meeting with some shelter, without which he thought it impossible to live the night through; but their horses—happening to eat poison, for the want of other food, at a place where they lodged the night before—were so sick, that they could neither ride nor lead them, but were obliged to drive them, and travel on foot: until, through the mercy of God, just at dusk, they came to a bark hut where they lodged that night." On another occasion, this was his experience: "We went on our way into the wilderness, and found the most difficult and dangerous traveling, by far, any of us had seen. We had scarce anything else but lofty mountains, deep valleys, and hideous rocks, to make our way through Near night my beast on which I rode, hung one of her legs in the rocks, and fell down under me; but through divine goodness, I was not hurt. However, she broke her leg; and being in such a hideous place, and near thirty miles from any house, I saw nothing that could

be done to preserve her life, and so was obliged to kill her, and to prosecute my journey on foot. This accident made me admire the divine goodness to me, that my bones were not broken, and the multitude of them filled with strong pain. Just at dark, we kindled a fire, cut up a few bushes, and made a shelter over our heads, to save us from the frost which was very hard that night; and committing ourselves to God by prayer, we lay down on the ground, and slept quietly." None of these things, nor the multitude of other trials which he endured, moved him.

Unselfishness

He was wholly unselfish in all his toil and ministry. There is not the faintest indication that he ever sought his own ease, his own comfort, or his own aggrandisement. Zeal for his Lord and Master animated him. It was his delight to use every atom of his strength in seeking to win the Indians to a new life in Christ Jesus. There is not a sentence in his journal, there is not a word in the writings of those who knew him best, to the effect that he ever failed to sacrifice himself to the utmost for the sake of the Kingdom of Christ. He belongs to the magnificent army of those who counted not their lives dear unto themselves. He saw

a vision, he heard a message. He was imbued with a spirit not of this world.

Prayerfulness

In the prosecution of his work Brainerd prayed without ceasing. "I love to live alone in my little cottage," said he, "where I can spend much time in prayer." He relied implicitly on the promises of God, and firmly held that prayer,—steadfast, importunate and believing, is the chief means to large usefulness.

He belonged to the noble army of God's servants who hold the simplest view of prayer, that God hears and answers definite prayer, that prayer brings guidance, strength and deliverance. He states that he saw how God called out His servants to prayer and made them wrestle with Him, when He designed to bestow any great mercy on His Church.

"Prayer Closet and Mission Field"

His journal is largely a record of the intensity and perseverance of his prayer life. "It is the only book I know," said Dr. A. J. Gordon, "where you see the two things side by side, the prayer closet and the mission field." Brainerd's constant object was the turning of the Indians from the power of Satan unto God. That it might be achieved, he sought by all the means at his command to fulfil on his own part every condition of effective service. Hence it was

that in the silence of his rude cabin; amid the loneliness of the forest; and on horseback, as he journeyed over rugged mountain paths to proclaim the Evangel, his voice was lifted up to God in behalf of his beloved Indians. "When I return home, and give myself to meditation, prayer and fasting," he writes, "a new scene opens to my mind, and my soul longs for mortification, self-denial, humility, and divorcement from all the things of the world." On some occasions he became so earnest in prayer and meditation, that he had no desire for sleep. It was his joy to pour out his heart in uninterrupted prayer.

Hindrances to Prayer

Bodily weakness, prolonged fatigue and numerous benumbing hardships, were not sufficient to cause him to neglect communion with his heavenly Father. The following entry in his journal indicates his custom throughout his ministry: "In the afternoon, though very ill, was enabled to spend some considerable time in prayer: spent indeed, most of the day in that exercise: and my soul was diffident, watchful, and tender, lest I should offend my blessed Friend, in thought or behavior Rode from the Indians to Brunswick, nearly forty miles, and lodged there. Felt my heart drawn after

God in prayer, almost all the forenoon, especially in riding. In the evening, I could not help crying to God for those poor Indians; and after I went to bed, my heart continued to go out to God for them till I dropped asleep. O, blessed be God, that I may pray!" It was thus, by prayer, that he sought strength to meet his hard tasks, that he obtained wisdom for his work in behalf of his ignorant, degraded savages. "His life," said Jonathan Edwards, "shows the right way to success in the work of the ministry. He sought it as the resolute soldier seeks victory in a siege or battle; or as a man that runs a race for a great prize. Animated with love to Christ and souls, how did he labor always fervently, not only in word and doctrine, in public and private, but in prayers day and night, 'wrestling with God' in secret, and 'travailing in birth' with unutterable groans and agonies! until Christ were formed in the hearts of the people to whom he was sent!"

Influence on Subsequent Generations

No American, of the century in which Brainerd lived, has exerted a more far-reaching influence than he. The record of his unfaltering, self-sacrificing career has moved thousands of zealous servants of Christ, in many nations, to holier living and nobler doing.

Some Whom He Influenced

In estimating the power exerted by Brainerd, we must take into account his influence on men who have notably served the cause of Christ. By the reading of Brainerd's memoirs, Henry Martyn was led to give his life to missionary service in foreign lands. Martyn was roused and impelled to action by Brainerd's modest recital of his trials and self-sacrificing experiences, and by the vivid record of his sublime devotion to the doing of the will of his Saviour. John Wesley, too, recognized the sterling quality of Brainerd's character and ministry. Frederick W. Robertson was moved by the story of Brainerd's Spirit-filled life, and his own character was shaped thereby. "At one period," says Stopford A. Brooke, "Robertson read daily the lives of Martyn and Brainerd. These books supplied a want in his mind, and gave him impulse." In his own peculiarly fascinating way, Robertson himself describes the impression made upon him by the record of Brainerd's self-denying loyalty to the cause of Christ. "I have been reading lately 'Brainerd's Life'," he writes, "which to my taste, stands alone as a specimen of biography. 'To believe, to suffer, and to love,' was his motto, like that of the early

Christians; but with us, if a minister gives himself a little exertion, a hundred voices flatter him with an anxiety for his life, as if a fireside, plentiful table, and warm clothing were compatible with the idea of suicide. Brainerd did spend himself in his Master's service, and his *was* self-denial—and a self-denial which there was none to witness or admire." Among many in later days upon whom the career of David Brainerd exerted a powerful influence, was Dr. A. J. Gordon, pastor of the Clarendon Street Church, Boston. In describing a visit paid to Brainerd's grave, he said: "Does it savor of saint-worship or superstition to be thus exploring old graveyards, wading through snow-drifts, and deciphering ancient headstones on a cold day in midwinter? Perhaps so, on the face of it; but let us justify our conduct. What if the writer confesses that he has never received such spiritual impulse from any other human being as from him whose body has lain now for nearly a century and a half under the Northampton slab? For many years an old and worn volume of his life and journals has lain upon my study table, and no season has passed without a renewed pondering of its

precious contents. 'If you would make men think well of you, make them think well of themselves,' is the maxim of Lord Chesterfield, which he regarded as embodying the highest worldly wisdom. On the contrary, the preacher and witness for Christ who makes us think meanly of ourselves, is the one who does us most good and ultimately wins our hearts. This is exactly the effect which the reading of Brainerd's memoirs has on one. Humiliation succeeds humiliation as we read on. 'How little have I prayed! how low has been my standard of consecration!' is the irresistible exclamation; and when we shut the book we are not praising Brainerd, but condemning ourselves, and resolving that, by the grace of God, we will follow Christ more closely in the future." That Brainerd's journal has made impressions similar to these on many thousands of lives, there is no doubt. In its pages breathes the very Spirit of the Master. The thoughtful and prayerful reader of it comes to have an ardent longing for greater holiness of character and an eager desire to redeem every moment of time for the Master's service.

One of the Greatest of Missionaries

Brainerd has been put here first among the heroes of the cross in America, because of the

remarkable degree to which he was given up to self-renunciation; because of his loyalty to the Son of God; and because he joyfully did hard tasks for the extension of his Master's kingdom. In these particulars he is distinguished as one of the most heroic servants of Christ of all time.

Reproducible Qualities

Those qualities of Brainerd's character that are most admirable, that have made his name precious, that made it possible for him to leave a trail of light behind him—his habitual prayerfulness; his purpose at any cost to persevere in the work to which God had called him; his searching of the Scriptures; his constant exercise of faith under the most adverse circumstances; his renunciation of everything that interfered with the working out of what he believed to be the divine plan for his life, are imitable qualities and of priceless value.

His Spirit Indispensable

Brainerd stands as one of the bravest, truest, greatest missionaries by whom the world has been enriched. The longer we meditate on what he was and on what he did, the more reasonable the words of John Wesley appear. In answer to the question, "What can be done in order to revive the work of God in the world?" Wesley said: "Let every preacher

read carefully over the 'Life of David Brainerd.' Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point and the world will fall under our feet." At another time, Wesley wrote: *Find preachers of David Brainerd's spirit, and nothing can stand before them.*

Questions for Study

Aim.—To secure a knowledge of the conditions under which Brainerd labored at the Forks of the Delaware and at Crossweeksung; to obtain a comprehensive view of the qualities of Brainerd's character, and to learn the secret of his world-wide influence.

Missionary Labors at Crossweeksung

1. Why did Brainerd fear to cease praying?
2. What was his view of death?
3. What encouraging conditions prevailed at Crossweeksung? What did personal conversations with the Indians reveal?
4. What had brought about this pleasing disposition on the part of the Indians?
5. On his return to Crossweeksung what occurred? What was his sole desire?
6. What took place when Brainerd spoke to them personally after one of his addresses?
7. Give, in substance, Brainerd's account of their manifestations of concern respecting their salvation.

8. When Brainerd left them, temporarily, what happened?

9. Describe the idolatrous feast witnessed by Brainerd.

10. When he tried to bring the Indians together the following day, what happened?

11. What was the most shocking sight Brainerd witnessed among them?

Results of His Labors

12. What did Brainerd say further respecting the awakening at Crossweeksung? What had been the former state of the Indians there?

13. What were the chief results of his work at Crossweeksung, as summarized by himself?

14. What statement did he make at the end of a full year?

Declining Physical Strength

15. When did his physical force begin to lessen? What then became characteristic of the entries in his journal?

16. What diagnosis did his physician give? What effect did it have on Brainerd?

17. How did he spend the closing days of his life?

18. Who preached his funeral sermon? The text? Memorize the sentence quoted from the sermon.

Leading Characteristics

19. Among the qualities of character which made Brainerd's life so largely fruitful, which is named first?

20. What is the second characteristic named?

21. Name the other qualities referred to.

22. Repeat, in substance, what is said regarding Brainerd's prayer-life.

Influence of his Memoirs

23. Among those influenced by Brainerd's *Memoirs*, who are named? Give, in substance, what was said by Robertson and Gordon.

24. Memorize the quotations from Wesley.
25. Do you agree with Wesley? If so, why?

References

Memoirs of Brainerd. Edited by J. M. Sherwood, New York: Funk & Wagnalls Co. $1.50.

Publications of Home Mission Boards on Work Among the Indians.

Topics for Papers and for Class Consideration and Discussion

1. The Chief Features of Brainerd's Missionary Experiences at Crossweeksung.

See pages 40–61.

Memoirs of Brainerd. Sherwood. Pages 204–250.

2. Difficulties met by Brainerd in the prosecution of his work.

Pages 1–81.

Memoirs of Brainerd. Sherwood. Pages 153–191.

3. Doctrines on which Brainerd preached.

Memoirs of Brainerd. Sherwood. Pages 203, 261–267.

4. Leading Traits of Brainerd's Character. How may they be reproduced in our own lives?

Pages 66–76.

Memoirs of Brainerd. Sherwood. Pages xxiii–li., 344–354.

5. Remarkable Conversions Among the Indians.

Memoirs of Brainerd. Sherwood. Pages 251–276.

6. Our own Denominational Work Among the Indians.

Publications of your Denominational Home Mission Board on Work Among the Indians.



Yours fraternally.

J. M. Peck

I have now put my hand to the plow! O, Lord, may I never turn back, never regret this step. It is my desire to live, to labor, to die, as A KIND OF PIONEER in advancing the Gospel. I feel a most heavenly joy when my heart is engaged in this work.

—JOHN MASON PECK

JOHN MASON PECK

Chronological List of Events in Peck's Life

1789. Born at Litchfield South Farms, Litchfield, Connecticut, October 31.

1811. Removed to Windham, Greene County, New York.

1812. Licensed to preach.

1813. Ordained at Catskill, New York.

1814–16. Pastor Baptist Church at Amenia, Duchess County, New York.

1817–26. Itinerant missionary in Missouri and Illinois.

1826. Secured funds for the founding of a Theological Seminary, at Rock Spring, Illinois.

1829. Began the publication of *The Pioneer*, the first Baptist journal published in the west.

1830–31. Principal of Theological Seminary, Rock Spring, Illinois.

1832. Published the *Emigrant's Guide*; began the publication of a monthly Sunday school paper.

1835. Aided in founding Shurtleff College, at Upper Alton, Illinois.

1836. Aided in establishing a Theological Seminary at Covington, Kentucky.

1837. Pastor at Rock Spring, Illinois.

1843–45. Corresponding Secretary American Baptist Publication Society. Wrote *Life of Daniel Boone*. Edited the *Annals of the West*.

1849. Organized the first German church at St. Louis.

1853, 54. Pastor at Covington, Kentucky.

1858. Died at Rock Spring, Illinois, March 15.

III

JOHN MASON PECK

Few counties in America have made such rich contributions to the moral and religious life of the nation, as Litchfield County, Connecticut. There Lyman Beecher was a pastor for sixteen years. There Henry Ward Beecher, Harriet Beecher Stowe and other members of the Beecher family were born. There, too, was the boyhood home of Horace Bushnell. In that county, also, at Litchfield South Farms, on October 31, 1789, in a simple, humble, Puritan home, John Mason Peck was born.

Litchfield County, Connecticut

There he lived for eighteen years, struggling against the limitations of poverty and having meager educational opportunities. In winter he attended the common school. His course of study was limited to spelling, reading, writing and a few simple lessons in arithmetic. Occasionally a geographical or historical work was used as the basis of a reading lesson. Geography had not yet been introduced. Grammar was not taught, the scholars being

Boyhood

Aspirations

expected to learn English by imitating their teachers.

Early there came to him the impression that he ought to devote his life to building up the Kingdom of Christ. His outlook was unpromising. He had but few friends. He was poor, uncultivated, and the chief support of his infirm parents. Young men were not aided then as now, in their preparation for the ministry. As he dwelt on his limitations and circumstances he said: "No, no; this can never be — I must abide in the useful calling of husbandry, and serve God in a private station." He held to this determination a long time. Often, however, he seemed to hear the message of the Master: If thou lovest me, feed my sheep.

Earnest Primitive Christians

He was married on May 8, 1809. Two years later he moved to Windham, Green County, New York, where he found a cottage in a deep gorge near the head of a mountain stream. Soon after his arrival at Windham he united with the Baptist church. Hearing that meetings were being held at the Baptist church at New Durham, New York, five miles from his home, he decided one Sunday morning to attend the service. The decision proved momentous. He relates his experience in this

delightful sketch: "My wife and I arrived at the place of worship before any of the members who lived near by made their appearance. As they dropped in one after another, they greeted us with a hearty welcome, inquiring if we were Baptists. The facts being stated, the welcomes became more cordial than before, and conversation on religious subjects occupied the time until the pastor arrived, which, according to usage, was rather late. The brethren introduced us to the pastor before he had time to take his seat by the rough pulpit behind which he stood to preach the Gospel to an attentive congregation." They were made acquainted with nearly all who were present. This mode of reception was not unusual with the plain congregations of that time. A few Sabbaths later Peck and his wife were baptized in a quiet mountain stream that threaded its way through a picturesque dell.

Call to Ministry

These warm-hearted members of the church at New Durham, with their pastor, pressed him to devote his life to the ministry. Only to Peck himself was the fact known that from the hour he became a Christian this subject had been on his mind. He tried to excuse himself from considering the matter, but unsuccess-

fully. At a covenant meeting held in the union school house at Durham, on October 12, 1811, he was requested to declare his views on his obligation to preach the Gospel. He briefly related his experiences and submitted the entire matter to the church, asking for a prayerful and impartial consideration of it. "In a few minutes a brother called me in," said Peck, "when I learned that the church had voted to have me 'improve my gift,' as they expressed it, within their limits, until they gained evidence of my call to, and qualifications for, the work of the Christian ministry. They also voted that I conduct the meeting and speak to the congregation in the afternoon of the next day. All this, I learned afterward, was in accordance with the old Baptist practice, especially in country churches. I was not wholly unprepared; at various times I had drawn up plans of discourses from texts of Scripture." Christian missions had a pre-eminent place in his thoughts. The next day, before a large congregation, he made his first address on a Scripture text, Mark 16:15. At the close he thought that no temptation or disappointment would ever cause him to doubt that God had called him to the ministry.

Seeking Men for the Ministry

In the churches of those days the Lord of the harvest was often asked to thrust forth laborers. Members were alert to find out who were qualified and who were called. His own experience, and the need of the times for men able to teach the fundamental truths of the Christian faith, led Peck to believe that churches should seek for the ministry not only young men, but men in middle life. It was also his conviction that if one were really called to the Christian ministry, he would not wait until the church invited him, but would go into some destitute field, and by his industry support himself and family while he proceeded to found a church, after the custom of pioneer preachers of the Gospel.

At Catskill, New York

He so promptly and so earnestly stirred up his gift by conducting Gospel meetings in the neighborhood that the church at New Durham licensed him to preach. Then he was asked to visit a small church at Catskill. There he found church members neither united nor aggressive, but he conducted services there until the Spring of 1812. He resolved to make his home at Catskill; to preach at the Baptist church when no other pastor was available; and to conduct a school as a partial means of support.

Spirit and Ardor

The meetings of the Catskill church were held at the homes of members and occasionally at the court house. Peck did not receive a salary, but, instead, the whole of the "penny collection." He actually received less than four dollars a month, although he conducted three or four services each week. Against this meager support he offered no protest. "The entries in his journal at this time," says Rufus Babcock, his biographer, "breathe a pure and excellent spirit. One cannot read his diary without being deeply impressed with his fervency, his devotedness to God, to his Saviour, and his abiding sense of his dependence on Him." He had ardent desires for entire conformity to Christ.

Missionary Interest

In the summer of 1813 he received an issue of *The Baptist Missionary Magazine*. It contained an interesting article on missionary effort in India. After reading it he regretted that he was unqualified for work in pagan lands, but was comforted by the thought that at home he might find opportunity for evangelistic zeal. "A large part of the American continent is also enveloped in darkness," he wrote. "Yes, under the immediate government of the United States there is an open field for missionary labor. How I should rejoice if Providence should

open the door for my usefulness and labors in this way! O! that I might first learn to perform the duties that come within my reach, and not presume to think that I should be more faithful in another part of the vineyard!" Recognizing the immensity of the opportunity for home evangelization and lamenting his unpreparedness for the sublime task to which his Master was calling him, he resolved to increase his fitness.

At Amenia, New York

His income at Catskill being insufficient to meet the growing demands of his family, he became pastor of the Baptist church at Amenia, Duchess County, N. Y. While there he heard an address by the Rev. Luther Rice, in the interest of missions, which considerably strengthened his desire to give his life to the mission cause.

Growing Missionary Interest

With Mr. Rice he made a tour among churches in Central New York, for the purpose of promoting missionary zeal, during which his resolve was still further intensified. At one point where Peck gave a solemn and affecting address on missions, the tears, sobs and groans of the audience indicated the workings of the Spirit of God. "When I reflect," he says, "that but a few years since, this country was but one vast wilderness, and proper mission-

ary ground, I must exclaim, 'What hath God wrought!'"

Special Studies

He was moved, particularly, by the need of evangelistic effort within the vast section included in the Louisiana Purchase. He offered himself for that work, and spent several months in Philadelphia, in special study, for the purpose of better qualifying himself for a life-long missionary crusade.

Reads Brainerd's Journal

At this time he began to read the *Memoirs of David Brainerd.* The record of Brainerd's complete devotion to Christ and his unabating zeal for the salvation of the Indians, fired the soul of Peck with new ardor. These words he placed in his journal: "Oh! what would I not be willing to do or suffer if I could live as devotedly as this eminent servant of God! His piety and devotedness to the cause of Christ affect me so much that frequently I shut up the book and indulge myself in meditation and prayer. I feel not merely to submit to the hardships of a missionary life, but ardently long to enter the field."

Crowded Hours

Nearly every Sabbath, and frequently during the week, while he was at Philadelphia, he was engaged in evangelistic work. Though these activities interfered somewhat with his

studies, they were on the whole beneficial to him. He developed his gift as an extemporaneous speaker and gained a deeper knowledge of the human heart. By the request of Mr. Rice he visited churches and associations, and gave addresses before missionary societies at their anniversaries, for the purpose of awakening interest in behalf of world-wide evangelization.

Methodical Habits

He outlined a scheme for his daily guidance throughout the winter. These were features of it: Early rising; private prayer; an hour daily for Bible study; regular theological studies; attendance on medical lectures; study of the classics; and further study of the Bible. He firmly decided that he would let nothing interfere with his plan for secret prayer. In addition to this full schedule, he gave on an average three Gospel addresses each week; visited prisons; held personal conversations with the prisoners, and sought to help the poor and ignorant of the city.

Epoch-Making Convention

In May, 1817, a triennial missionary convention was held at Philadelphia. The action of the delegates had an important bearing on Peck's future course. At this convention the Board recommended a change in its constitu-

tion, so that its work might include home missions, and the education of missionaries. Sections of America were incorporated with the foreign field, and the home work was designated as the "Domestic Mission." This decision guaranteed the taking up of work in the west, and gave Peck great joy. He was also gratified by action taken, which insured the founding of classical and theological seminaries for the education of missionary pastors. "Never did I see so heavenly a period in the cause of religion as the present," he joyfully wrote. "Events of the utmost importance are depending on the developments of every hour. From first to last the hand of God is clearly seen." Some members of the convention made proposals relative to the domestic mission enterprise, which gave him great concern. It was urged that the work in America be limited to itinerant efforts among weak churches, and in towns already evangelized. Had this plan carried, Peck's purpose would have been frustrated. He did not wish to become a mere itinerant, or to go out to work entirely in behalf of the Indians.

Critical Hours

He was so agitated by the discussion, and so concerned about the outcome of it, that he slept

but little the night following. The next morning he realized that a crisis in his life had come and expressed himself as follows: "This day I suppose will decide my future prospects. How solemn the thought that a few hours must decide not only with respect to what I have been pursuing for two years, but what relates to my whole life in the future! To God I will commit the whole concern, believing that He will order what is best for His Kingdom and glory." At the close of the exciting day, he made this record: "The long agony is over. The Board have accepted Mr. Welsh and myself as missionaries to the Missouri territory during our and their pleasure. . . . From this moment I consider myself most sacredly devoted to the mission. O! Lord, may I live and die in the cause." Like his great missionary predecessor, Paul, he believed himself to be an apostle by the will of God. He was ready to go forth, at any cost of labor and self-sacrifice, to further the cause to which he had unreservedly given himself.

Breaking Home Ties

He crowded with engagements the days that preceded his journey westward. He made addresses at missionary anniversaries in Connecticut, Massachusetts and eastern New

York; he formed several auxiliary missionary societies; he preached a sermon nearly every day. Encouragements met him at every step. At last the long watched for hour for the momentous journey came. His parting was pathetic. "Friday afternoon, July 25, 1817, saw a little one-horse wagon leaving the door of Asa Peck, Litchfield, with its precious freight. They had read the closing part of the twentieth chapter of the Acts, had knelt down and prayed together, and with such sad farewells as were almost overwhelming, our brother with his little family set forth on their journey of more than twelve hundred miles, not expecting to meet again on earth. The mother said: 'If the Lord hath need of him—only son as he is, and we are growing old, let His will be done. He gave, and though very precious to us was this gift, yet if there is a needs be for the sacrifice, God forbid that I should hinder his devotedness to his Saviour and mine.' The father yielded to his own overmastering sensibilities, and as the little wagon drove from the door, his loud outcries of grief were the last sounds which fell on the ears of the departing ones." On the following Sunday his aged father and mother asked the congregation in the

little New England church to pray for their beloved travelers.

Moving Westward

Now, we go from New York to St. Louis in thirty hours and in great comfort. Then, four months were required, and the trip was marked by exposure, fatigue and danger. This little missionary family were one month going from Philadelphia through Pennsylvania and over the Alleghany mountains. The journey through Ohio required three weeks. During the latter part of their pilgrimage they passed through a wilderness one hundred and forty-five miles in extent. When they reached Kentucky and Illinois, they found many wretched villages. The roads were poor. The rivers had overflowed their banks, making it necessary for the travelers to go through deep mud. It was decided that Peck and his family should take a small keel-boat for St. Louis, while Welsh, his missionary associate, should remain at Shawneetown and conduct religious meetings.

In Peril of Waters

The boat in which Peck and his family embarked was entirely inadequate. Their food supply was poor and insufficient. Their cooking utensils were few. "Ours is destined to be a life of privation, trial and hardship," he wrote. "All this I anticipated before engaging in

missionary work. I again begin to feel the same devotion to the cause, and the same willingness to be a sufferer, if that will advance the cause of the Son of God, which used to animate me." Their boat met adverse winds and waves which threatened its destruction. The captain, to secure food for his passengers, went into the forest to shoot deer. For several days he was lost. Meanwhile the life-boat drifted away. Wind and water beat fiercely against the keel-boat and the passengers feared that it, also, would break away from its moorings and be wrecked.

St. Louis in 1818

Having conquered all opposing forces they reached St. Louis. There they found nearly all the houses and rooms occupied. The town was without hotels and boarding-houses, except a French tavern for farmers. Most of the merchants lived in their stores and were their own cooks. Even the largest dwelling houses contained but two or three small rooms and were one story high. Peck paid twelve dollars monthly for one room which his family occupied. A small room which Welsh secured for his school, fourteen by sixteen feet, cost fourteen dollars a month. Sugar sold for thirty cents a pound; coffee for over sixty cents; and inferior

flour was twelve dollars a barrel. Prices for other food supplies were equally high.

Among the leading professional and business men, and civil and military officers, were a large number, who, "for men of the world, and destitute of any strong religious principles, were not gross, but respectable. Some of them, in 1831, and at subsequent periods, made a profession of true religion, joined the Christian church, and lived and died as Christian men should do." There was another class far less reputable. Peck stated that one-half, at least, of the Anglo-American population were infidels of a low, indecent grade, and utterly worthless. Of this class he was unable to recall a single person who was reclaimed from his evil life, or who became a respected citizen. Foreign emigration to the territory had not begun. These Anglo-Americans despised and vilified religion. They were vulgarly profane, even to the worst forms of blasphemy. Their nightly orgies were scenes of drunkenness and revelry. Among the profane rites that they observed were a mock celebration of the Lord's Supper and the burning of the Bible.

Moral Conditions

The boast was made that the Sabbath never had crossed, and never should cross, the

Sabbath Desecration

Mississippi. "The Sabbath was a day of hilarity, as in all Roman Catholic countries. Dances, billiards, cards and other sports made the pastime. On the Sabbath the billiard rooms were crowded with gamblers. In some of the stores more trading was done than on any other day of the week. Carts and wagons from the country came to market and provisions were sold at retail throughout the village."

Negroes

St. Louis had a large negro population, of whom but two had received religious instruction. On Sundays these negroes gathered in an open square, danced, drank and fought. One summer the Governor had to call out a military company to suppress a Sunday riot. Peck thought the character of the negroes "a tolerably correct index to the character of the white population." He found them to be imitative of evilly disposed white people. The immorality of the negroes led the missionaries to make extraordinary efforts to reclaim them.

Bibles Distributed

Through the exertion of a prominent layman of St. Louis, a box of Bibles was obtained from the Connecticut Bible society, and distributed to families throughout the surrounding region. Previously Bibles could not be obtained on the frontier. Peck states that the only way a

family had been able to secure a Bible was to request a friend, on his way back to the eastern states, to buy one and bring it with him in his saddle bag.

Evangelistic Beginnings

Peck and his colleague, Welsh, rented a school room and began teaching. On Sundays, they used this room for church services, and on Wednesdays, for the mid-week prayer meeting. In February, 1818, a small church was formed and the following April several persons were baptized. Three thousand dollars were secured for a church building, a desirable site was obtained and in June ground was broken.

Public Instruction

To the lower grades of the day school which they established, children were admitted regardless of their ability to pay tuition. Peck began a series of popular lectures on elementary subjects which were largely attended. A Sunday school was opened for negro children and nearly one hundred were enrolled. Several members of the school were converted. "Most of these colored people were slaves; and although the missionaries were careful to admit none without permission of their masters, yet when the religious influence began to manifest itself among them, the sons of Belial began to sound out notes of remonstrance and alarm,

and some were withdrawn from the school." It was the hope of Peck that all Protestant Christians might be led to unite in an effort to advance the cause of Christ. To this end monthly missionary concerts were regularly held. In addition to conducting these, and other regular services at St. Louis, the missionaries visited destitute settlements, both nearby and remote, and filled preaching engagements.

First Missionary Tour

Peck's description of his first visit to Illinois contains much that is of striking interest. He found that the churches there required a unanimous vote on all matters relating to fellowship. "This was called 'working by oneness,'" said Peck, "and one selfish or headstrong man or woman could keep the church in a state of turmoil for a twelvemonth — an admirable method of keeping the 'unity of the spirit in the bond of peace!' Upon the opening of a meeting, the first question was to inquire whether all were in peace. This always meant, 'Now, brethren, think over your grievances and hurts, and see if you can furnish any cause for complaint against a brother or sister.' It is astonishing to notice what trifling things made these 'hurts' — as this was the slang term to express their grievances. The most frivolous

and insignificant charges would get into the church through this back door." These quarrelsome churches were short-lived, but the effect of the spirit indulged was to hinder for a long time the growth of Christianity. While on this tour, Peck made inquiries respecting the condition of the schools. He learned that most of the teachers were inefficient and the schools injurious. Occasionally he came upon a well-conducted school, in charge of an experienced teacher. He also sought and visited Baptist families.

A Typical Pioneer Home

One family, on whom he decided to call, lived off the main road. He could reach their home only by going through what was called a "hurricane," a tract of timber over which a tornado had passed. This area extended about three miles. It was with extreme difficulty that he made his way across fallen trees, some of them large oaks two or three feet in diameter, many of them twisted from the stump and splintered for fifteen or twenty feet. These lay in every direction. For two hours he worked his way through this trackless jungle, and finally reached his destination. "The members of this family," he says, "were specimens of the squatter race found on the extreme frontier

in early times." Peck gives this intensely interesting description of what he found:

A single log cabin of the most primitive structure was situated at some distance within the corn field. In and around it were the patriarchal head and his wife, two married daughters and their husbands, with three or four little children, and a son and a daughter grown up to manhood and womanhood. The old man said he could read, but 'mighty poorly.' The old woman said she wanted a 'hyme' book, but could not read one. The rest of this romantic household had no use for books or 'any such trash.' I had introduced myself as a Baptist preacher, traveling through the country preaching the Gospel to the people. The old man and his wife were Baptists, at least had been members of some Baptist church when they lived 'in the settlements.' The 'settlements,' with this class in those days, meant the back part of Virginia and the Carolinas, and in some instances the older sections of Kentucky and Tennessee, where they had lived in their earlier days. But it was a mighty poor chance for Baptist preaching where they lived. The old man could tell me of a Baptist meeting he had been at on the St. Francois, and could direct me to Elder Farrar's residence near St. Michael. The old woman and the young folks had not even seen a Baptist preacher since they had lived in the territory—some eight or ten years. Occasionally they had been to a Methodist meeting. This was the condition of a numerous class of people scattered over the frontier settlements of Missouri. The traveling missionary was received with all the hospitality the old people had the ability or knew how to exercise. The younger class were shy and kept out of the cabin, and could not be persuaded to come in and hear the missionary read the Scriptures and offer a prayer.

There was evidence of backwardness, or some other propensity, attending all the domestic arrangements. It was nine o'clock when I reached the squatter's cabin, and

yet no preparation had been made for breakfast. The beds, such as they were, remained in the same condition as when the lodgers first crawled from their nests in the morning. The young women appeared listless. Not a table, chair, or any article of furniture could be seen. These deficiencies were common on the frontier; for emigrations from the settlements were often made on pack-horses, and no domestic conveniences could be transported, except the most indispensable cooking-utensils, bedding, and a change or two of clothing. . . . Our landlady having nothing in the shape of a table substituted a box. On this she spread a cloth that might have answered any other purpose than a table cloth. The table furniture was various. For knives, three or four hunting knives answered. The plates were broken, or melted pewter ones, except a single earthern one with a notch broken out, which, with a broken fork, was placed for the stranger to use. . . . The viands now only need description to complete this accurate picture of real squatter life. The rancid bacon when boiled could have been detected by a foetid atmosphere across the yard, had there been one. The snap-beans, as an accompaniment, were not half boiled. The sour milk taken from the churn, where the milk was kept throughout the whole season, as it came from the cow, was 'no go.' The article on which the traveler made a hearty breakfast, past ten o'clock in the morning, was the corn, boiled in fair water. According to universal custom among the squatter race, the men ate first, the women followed, and if the company were numerous, the youngsters and children followed in regular succession. We give this as a fair specimen of hundreds of families scattered over the extreme frontier settlement in 1818–19.

Missionaries Organize

In 1818, the missionaries at St. Louis organized a society, embracing all denominations in Illinois and Missouri. It was the first society for philanthropic or missionary purposes organ-

ized west of the Mississippi. Its object, in the words of Peck, was to aid in spreading the Gospel and in promoting common schools in the western part of America, both among the whites and the Indians. The prosecution of this plan for three years resulted in the establishment of over fifty schools in Missouri and Illinois, in the place of schools conducted by drunken and illiterate teachers. "Thus in educational as in spiritual lines," says the Rev. Howard B. Grose, "Peck proved himself a man of profound insight into the needs of the west, if a Christian citizenship and civilization of true and high type were to be developed. He recognized the essential relation between the Christian school and the home and the church, and gave careful attention to all three as the sources of an intelligent and vital Christianity; and he realized the urgent need of an educated ministry in a day when many regarded education as unnecessary, if not a snare. It meant much to the new section to have as leader one whose vision was as broad as his spirit of initiative was alert and powerful."

Toilsome Tours

The years 1817 to 1836 were crowded with long, laborious missionary expeditions. In his efforts to evangelize his great parish he

was indefatigable. Frequently these tours were made extremely difficult by the untoward condition of the roads and by overflowing creeks and rivers. It being necessary for Peck to cross a creek which was flooded, his host, with an ox team, drew to the watercourse a large trough. The missionaries and their baggage were put in this improvised canoe, and their horses were forced to swim across the river by the side of it.

Anti-mission Pastors

He met pastors who strongly opposed missions. They were obstinate and did not recognize individual responsibility. In consequence of their views they were prayerless, objected to the use of means in the conversion of men, and denied the necessity of sending the Gospel to the destitute. At one meeting they passed a resolution debarring from a seat any one who was a member of a missionary society. One of their number was asked to state clearly his objection to missionaries. His reply was: "We don't care any thing about them missionaries that's gone amongst them heathens 'way off yonder. But what do they come among us for? We don't want them here in Illinois." The moderator answered: "We live in a free country, and Baptist churches love liberty.

We need not give them money unless we choose, and we are not obliged to hear them preach if we do not like them. Come, Brother J——n, let the church know your real objections." The reply was: "Well, if you must know, brother moderator, you know the big trees in the woods overshadow the little ones; and these missionaries will all be great and learned men, and the people will all go to hear them preach, and we shall all be put down. That's the objection."

Southern Missouri

On a visit to Southern Missouri, Peck slept the first night on a buffalo skin. He said that the puncheon-floor with the skin for a bed and a saddle tree for a pillow, furnished no mean lodging in those frontier times. Such physical discomforts were of minor importance in comparison with the forces of evil against which he fought. At one place he secured sixty dollars with a promise of one hundred and fifty dollars in addition, for the purpose of engaging a pastor. Some members of the church were apathetic and covetous, however, and the minority, who had pledged the money and whose spirit was excellent, were overshadowed. The majority, in Peck's view, were under the influence of the evil one. "These men, who were blinded, like

the persecutors of Christ, at a meeting after my departure voted that the subscription papers be brought forward and burnt. I regret this," writes Peck, "as the first overt act by the anti-mission faction in Missouri." The older people, who strongly opposed this unjust action, endured their severe trial meekly and patiently. The church decayed.

Ignorance and Apathy

Most of the people he met were indifferent to Christianity. Not many could read. Only a few had Bibles. Not a family knew the name of a missionary. They could not understand why ministers should leave their own pastorates to preach the Gospel in destitute sections. Schools were scarce. A half-savage life appeared to Peck to be the choice of the people. Not all were of this class. He found some who exerted themselves to improve their own condition and that of their neighbors, by conducting Bible classes and Sunday schools. On his return, December 6, 1818, he preached a missionary sermon on the text, Mark 16: 19–20, and secured a contribution for missionary work within the territory. It was the first sermon preached in St. Louis for the securing of an offering for missions.

Circuit Preaching

Peck strongly approved of the itinerant preaching system, believing it to be economical,

sensible, and effective. Through it the needs of the destitute were met and weak churches were strengthened. He called it an apostolic mode, adapted to the circumstances of new and sparsely settled districts.

Another Tour

He next made a two months' tour on the north side of the Missouri river. Members of his family were ill, but he had made appointments and resolved to go forward. He believed an itinerant missionary should take this course and trust his family to the care of God. He stated that he had never been disappointed when he had thus exercised faith in his heavenly Father.

Daniel Boone

On this journey he met Daniel Boone, the famous Kentucky hunter and pioneer. During their conversation, Boone spoke solemnly about being a creature of Providence and said he believed he had been designed by heaven as a pioneer in the wilderness for the advancement of civilization and the extension of the country.

Indian Persecution

The lives of the early settlers were made precarious by the attacks of Indians. The Indians stole into settlements, took away large numbers of horses, robbed residents of other property and frequently committed murder.

The "Boone's Lick Country," where many of their attacks were made, was not recognized as a part of the territory of Missouri, therefore the residents fought in their own behalf. Some of the pioneer residents of Kentucky built forts for the protection of the people. They were not used as residences, except when there was a liability of an encounter with the Indians. Scouts paroled the forests and surrounding settlements, were on the lookout for Indians and strove to protect the stock of the inhabitants.

Books

In the homes of most of the people books were exceedingly scarce. A few families, however, had good libraries, but they were little used. Peck's discovery of one of Goldsmith's works, and other valuable books, is noted as an event. Literature was unknown in many of the log cabins. The settlers were so busily engaged in farming, in land speculation, and in other pursuits for the securing of a livelihood, that they gave but little thought to the cultivation of their minds.

Destitute Homes

The environment of many early settlers was deplorable and depressing. Peck found one cabin, twelve feet square, having a floor of earth. In it eight persons lived. The wild deer skins which clothed them were covered with

grease and dirt. The prayer offered by Peck was the first prayer the young people of the family had heard. These children, and the children of many other families, had grown into manhood and womanhood without mental or moral discipline. Many parents, Peck said, made no effort whatever to discipline their children, or to restrain their passions.

Mission Board Relation Dissolved

A strong anti-mission sentiment on the part of members of some of the churches, resulting in active hostility to missionary effort at home and abroad; erroneous reports on the necessity of missionary work within the bounds of the Louisiana purchase; and a wrong supposition that missionaries were rapidly going to the territory, led the Board of Missions in Philadelphia to close the western mission, in 1820. Welch was requested to go on with his work in St. Louis as a private minister. Peck was asked to remove to Fort Wayne, Indiana, and there join the Rev. Mr. McCoy in work among the Indians.

Suffering

It was a time of great sorrow and perplexity to Peck. The sudden ending of his three years' relation to the Missionary Board surprised and shocked him. His oldest son, a boy of great promise, died. Two days later his brother-in-

law died. Peck himself was severely ill for a long period. Chastened by these great afflictions, he took up his missionary and evangelistic work with renewed zeal.

Facts Stated

In a full statement which he made on prevailing conditions, he said that but one Baptist preacher had emigrated to Missouri, since his own arrival there three years before. Not more than two or three had gone to Illinois. The region was deplorably destitute. He spoke of his own sphere as widening and said that he was unable to visit even one-half of the destitute churches and settlements that pleaded for the Gospel.

New Relationship

The Massachusetts Baptist Missionary Society appointed him as their first representative in the territory, with an allowance of five dollars a week. This small compensation relieved him from considerable anxiety respecting finances.

Opposition

In the winter of 1823 he was distressed by the opposition of many ministers to missionary effort. Their attitude grieved him. Peck states that a conspiracy was formed to put down missionaries. The cause of it, he believed, was the fear on the part of some of the ministers that their influence would decrease if missionaries came in. "Their influence must be small,

indeed," was his comment. He read through his personal diary for 1815–16, in which he had pledged himself to submit to all the hardships involved in the life of a missionary, and in which he also stated that, if necessary, he would submit to impeachment of his motives, and the casting out of his name as evil.

Optimistic Outlook

He rejoiced in his work, and prosecuted it with satisfaction. Obstacles did not dishearten him, or quench his ardor. He took, rather, this sane view of his trials: "I might dwell on the difficulties attendant on an itinerating life, as absence from home, exposure to sickness, storms, cold, mud, swimming rivers, and not infrequently rough fare—but these are trifles, not worthy of one moment's anxious concern. To live and labor for Him who died for the redemption of man, is the highest favor which we need seek after in this transitory life."

A Submerged Family

On one of his circuits Peck found a woman, who, with eight members of her family, had lived fourteen years in the wilderness, without any religious instruction. During that time she had heard only four sermons. When he told her that he was a minister, she was so affected that she wept and was speechless. Her

children had grown up in ignorance of the Scripture, causing her great sorrow of heart.

Bibles were scarce. Consequently he planned to form societies for their distribution and was appointed an agent of the American Bible Society. He addressed many important meetings, leaving at the places visited copies of the Bible to be given out by local managers. He led teachers to use the New Testament as a text-book, and on one tour succeeded in having it introduced in five public schools. He was convinced that the placing of Bibles in homes would overcome prejudice against missions. Bible Societies

There were formidable difficulties. Occasionally, through unbelief or lukewarmness, his efforts to organize Bible societies were strongly opposed. Then, too, after he had made appointments for Bible society meetings and anniversaries, and had set out on long pilgrimages over bad roads, overflowing creeks and bridgeless streams, he would find upon his arrival that through the carelessness of officers of local societies, the meetings had not been arranged. But indifference, false reports, antagonistic conditions, did not cause him to lose heart. As he looked back over his missionary life he had no regrets: "Though my lot is not what I expected, yet I Varied Trials

have hitherto been enabled to act on the great principle I adopted at first, namely, that my time, property, talents, family, body, soul and all that I have and am, are sacredly consecrated to the missionary cause, as God's providence may order and direct."

Vigorous Touring

On one tour, lasting forty-five days, he rode on horseback eight hundred and thirty miles, preached twenty-seven times, formed five Bible societies, attended four Baptist associations, two Methodist camp-meetings, besides making a number of addresses and preparing the way for other Bible societies. On another route he rode over three hundred miles. "This circuit," he said, "is suitable for an active missionary in this country to ride over in one month, and preach thirty times, besides keeping alive Bible societies and Sunday schools and looking after the discipline of the churches." The diligence with which he prosecuted his work is shown by these brief summaries. Here is his resumé of another expedition: "I have been absent from home fifty-three days; have traveled through eighteen counties in Illinois, and nine in Indiana, ridden nine hundred and twenty-six miles, preached thirty-one times, besides delivering several speeches, addresses and lectures. I have been

enabled to revive three Bible societies; to establish seven new societies; to visit and give instruction and encouragement in the management of two societies formed without my aid; and to provide for the formation of four others. I have aided in forming three Sabbath school societies and in opening several schools where no societies existed, and improved many important opportunities to aid the great cause in various ways."

An Eastern Tour

After six years of solitary work in the great west, he decided that it would benefit the cause if he visited churches in New England and New York for the purpose of reporting what had been achieved and what new enterprises ought to be undertaken. There is good authority for the statement that he was the first, who, from minute and thorough general knowledge, appealed to the Baptist churches of the east to come promptly and energetically to the help of their less favored brethren of the west.

Broad Plans

He began his difficult trip east on February 22, 1826, traveling on horseback to Cincinnati, a distance of three hundred and forty-eight miles. At a meeting of the Baptist Missionary Society, he offered a plan for home missionary work, adapted to the needs of the west. It was

adopted. He was authorized to raise the needed funds to carry it out. "Let me stop," said he, "to acknowledge the divine goodness in disposing these excellent brethren to enter with so much spirit and life into the business. O, for God's blessing to follow!" In view of Peck's wide experience in the great region assigned him, the sketch of his plan is of deep interest. He proposed: First, a system of circuit preaching for the states of Missouri, Illinois, and Indiana, giving to each circuit preacher to be employed, an average sum of $100 per annum, the remainder of his support to be secured on his field. Second, an efficient preacher and teacher to be secured at St. Louis who would be able, it was thought, partly to sustain himself by the income of a school, and steadily supply the church in that important city. Third, the founding of a theological school in Illinois for all these states, where young men, approved as preachers, might have intellectual training, and be aided also in preparing themselves for the pastorate.

Publishes a Paper

Peck had a growing conviction that a religious newspaper would greatly assist him. He believed that such a periodical would counteract the evil influence of scurrilous



TOMB OF JOHN MASON PECK, ST. LOUIS, MISSOURI

pamphlets that were circulated. On April 25, 1828, the first number, called *The Pioneer*, appeared.

Encouragements Multiplied

His heart was gladdened by revivals in many churches in the Missouri association. As a partial outcome of the revivals, several young men offered themselves for the Christian ministry. His appeals for Christian workers for the west were heartily responded to by several students from the Hamilton Theological Institution, New York, and they sent him letters filled with sympathy and good cheer. Other eastern friends began to manifest more interest than before. One of these ardent sympathizers and helpers was Dr. Jonathan Going, of Worcester, Massachusetts. In 1831, Dr. Going spent nearly three months with Peck, considering the problem, "How can the great work of home evangelization be most efficiently promoted?" "They traveled together by day and night, in sunshine and in storm, through Illinois, Missouri, Indiana, and Kentucky. They conferred with all the more intelligent ministers and laymen; attended associations, churches, camp-meetings, and all other gatherings of Baptists, as far as practicable; inquired and consulted, wept and prayed and rejoiced together; and finally, just before they

parted in September following, at Shelbyville, Kentucky, there occurs the following note in Mr. Peck's journal: 'Here we agreed on the plan of the American Baptist Home Missionary Society.'"

Seminary at Upper Alton

The fatigue and exposure of former years began now to affect his health. The seminary which had been established at Upper Alton, Illinois, was a constant care. Buildings were needed. Teachers of varied capacities and temperaments were to be kept harmoniously at work. The reputation of the seminary was to be heightened. An endowment fund of not less than twenty-five thousand dollars, the trustees decided, was required for the successful prosecution of the important enterprise. Peck was appointed one of two agents to secure funds. Before visiting the east for that purpose, he gave a farewell address in the African Baptist church in St. Louis. The members, most of whom were slaves, made a free-will offering of thirty dollars toward the expenses of his trip.

Patience

On this mission he had many trying and discouraging experiences. These he bore patiently. A friend says that one of the felicities of Peck's nature was not to be greatly elated or depressed by success or failure. He learned

that some who had visited the east in behalf of the west, had almost exclusively confined themselves to the darker side of the moral picture. "They have told of our destitution and our danger," he said, "without exhibiting those facts which tend to show that great good can be done with comparatively small means. I have endeavored to give both sides, to show our evils and difficulties, and to show also the improvements going forward by a judicious and timely use of such means as are suited to the circumstances of the west." In his addresses he sought to impart accurate information.

Gifts Secured

His journal of October 6, 1835, tells of one of his cheering interviews: "Held a conversation with Dr. Shurtleff on the subject of the college. He proposed to give ten thousand dollars on the following conditions: Five thousand dollars for building purposes, the college to be named Shurtleff college, and the other five thousand to establish a professorship of rhetoric and elocution." Besides this sum, Peck and his associate secured in subscriptions and collections about ten thousand dollars more, four-fifths of the sum deemed indispensable by the trustees.

Timely Aid Given

The dark financial outlook of the country in 1837 resulted in decreased receipts by the Bap-

tist Home Mission Society and threatened to make it impossible for the society to pay the small salaries promised to the self-denying missionaries all through the west. As Peck was personally acquainted with these excellent men, and had recommended the appointment of many of them, he believed "that if the society's sacred engagements were now broken with them, not only would their families be in danger of actual starvation, but the bad faith (as it would be reckoned) of the society itself would bind a mill-stone around the neck of evangelizing operations in all that region for many years to come. Under these painfully disheartening circumstances he felt himself obliged to proffer such aid as he could supply in acting as soliciting agent for home missions until relief could be procured." He was specially commissioned for this work, and began at once the visitation of the stronger churches in Missouri and Illinois. His strong pleadings brought the needed temporary relief.

In the Pastorate

Early in 1838 he became pastor of the Baptist church at Rock Spring and Zoar, Illinois. He accepted this pastorate on condition that he devote to the work, at once, one-fourth of his time; and later, one-half of it. In this service he was

unusually happy and contented. He welcomed the opportunity for pastoral visitation, of which he had been deprived for many years, and his work was abundantly rewarded.

New Responsibilities

In June, 1840, at a convention of western Baptists, a western publication and Sunday school society was formed, to co-operate with the society in Philadelphia. Peck advocated this measure, believing that the new society would promote greater harmony between the eastern and western organizations. Regardless of his own poor health and other personal considerations, he accepted the appointment of the convention, and became the general agent for the society. "This certainly is the greatest and most responsible work I have undertaken," he wrote.

Fruitage

The last decade of Peck's life was crowded with useful activities. He made long expeditions to the south and east in behalf of missions, holding frequent conferences and addressing largely attended conventions. At one of these he gave a masterful review of some results of his seventeen years of missionary labor. These gratifying results, as he enumerated them, were: 1. The encouragement of missionary friends in the west. 2. The leading of ministers to become

less worldly, to form more correct views and habits and to use their gifts more faithfully. 3. The forming and sustaining of innumerable churches in leading towns and cities. 4. The leading of church members to support their own pastors. 5. The raising up of ministers. 6. The systematizing of the benevolences of the churches. 7. The wide promotion of revivals. 8. The general advancement of religion, morals, and educational projects. 9. The revealing of the awful destitution of many sections of the territory.

Toiling to the End

He traveled widely in the east, inciting the churches to greater missionary enterprise After three years of zealous service as secretary of the American Baptist Publication Society, Philadelphia, he returned to the west, where his declining years were filled with evangelistic projects, literary labors, and hard preaching campaigns. The heroic spirit which had marked his past career still burned within him. With his general health impaired, he continued to accept the multitude of opportunities for Christian service that offered themselves.

Rest at Last

In his sixty-sixth year he described himself as an infirm old man, as frail and as feeble as some men at eighty-six. Nearly forty

years of exposure, of self-sacrifice, of battle with stern conditions, and of ceaseless effort to extend the Redeemer's Kingdom, had broken down his once rugged constitution. In 1856, he said to a friend: "I am literally *worn out*." For forty years he had willingly loaded himself with duties and responsibilities for the sake of Him whom he loved. Having spent himself with such splendid heroism in such sublime service it was fitting that his funeral sermon should be based on the text: "I have fought a good fight, I have finished my course, I have kept the faith."

Characteristics

This is the beauty of his life: Whether he was engaged in preaching, in writing, in conversation, or in the visitation of the humble frontier homes, his dominant purpose was to show the glory of God in His redemption of men. We have seen him go forth at great personal cost into primitive unreceptive communities. There he was resolute, alert, and aggressive. He searched for opportunities for Christian usefulness. He endured hardness without murmuring, uncomplainingly bearing whatever of severity was involved in the carrying out of his extensive missionary program. His forethought, activity, and continual self-sacrifice were not lost

for want of concentration or persistence. He was never shaken in his purpose. He never regretted the decisive step of his early manhood. He retained to the end his eager desire to labor and die a pioneer in advancing the Kingdom of Christ.

Merited Tribute

He was, indeed, an heroic preacher of the Gospel,—robust, brave, unpretentious, practical, independent, self-denying. Well has it been said that perhaps no other pioneer did more than he to guide the thoughts, mould the manners, and form the institutions of the west. These words by another friend may fitly stand here: "All his powers, physical and intellectual, were subordinated by grace to the service of Christ. He was not only a pioneer, but a master-spirit among the pioneers."

Questions for Study

Aim.—To secure a knowledge of some of the leading characteristics of John Mason Peck and of the condition of the people in the central west among whom the pioneer preachers of the Gospel labored from 1800 to 1850.

Early Life.

1. Where was Peck born? Who, among other religious leaders, came from the same county?
2. What were his early advantages?

3. Why did he fear that he could not devote his life to the Gospel ministry?

4. What eventful experience did he and his wife have at a primitive church meeting?

5. In what manner did his call to the ministry come?

6. What was his view relative to the selection of pastors by the churches?

Early Ministry

7. State, in substance, what is said of his first pastorate? How was he supported? What was his spirit?

8. What did he read in the summer of 1813? What eager desire sprang up in him?

9. By what was his missionary interest intensified?

10. What section of country seemed to him particularly destitute? How did he seek to qualify himself for the work?

11. What book did he read? State, in substance, what he says of the impression it made on him.

12. How did he fill up his time at Philadelphia? What plan did he form for daily work?

13. What action, which shaped his course, was taken by a missionary convention? What did he say when the decision was reached?

Beginning Missionary Labors

14. Before leaving for the west, what did he do? Describe the manner of his parting from his parents.

15. How much time was required for the journey to Missouri? State, in substance, their experiences.

16. What was the moral condition of the people in Missouri in 1818 and in 1831? Name two debasing acts of some of the people.

17. What boast was made respecting the Sabbath?

18. What was the condition of the negroes?

19. What was the first step taken by Peck and his associate? Describe their method.

Missionary Tours

20. What State did Peck first visit? What peculiar rule was in force among the churches? What special inquiry did Peck make on this first tour?

21. In what condition did he find one family whom he visited?

22. What was accomplished by the first missionary society organized west of the Mississippi?

23. What made the missionary tours of Peck especially wearisome?

24. What was the attitude toward missions of some pastors whom he met?

25. What experiences did he have in southern Missouri?

26. What did Daniel Boone believe himself to be?

27. By what were the lives of the settlers constantly threatened?

28. What is said regarding the use of books and literature by the people?

29. In what condition did many children grow up?

30. What led to the ending of the official relation of Peck to the Board of Missions in Philadelphia? What statement did he make? What new office did he accept?

31. What trial did he meet in 1823? How did he view all his trials?

32. Owing to the scarcity of Bibles what did he do? What peculiar difficulties did he meet?

33. On an eastern journey what plan did he present?

34. What encouragements followed?

35. How were his closing years occupied? What visible fruitage came from his seventeen years of toil?

36. Review the chapter and make a list of at least five of his leading characteristics

Reference

Memoir of John Mason Peck. By Rufus Babcock. Philadelphia: American Baptist Publication Society. *Out of print.*

Missouri. By Lucien Carr. Boston and New York: Houghton, Mifflin & Co. $1.25.

Our Country. Josiah Strong. New York: The Baker & Taylor Co. Cloth, 60 cents; paper, 35 cents.

The History of the Baptists in the Western States East of the Mississippi. By Justin A. Smith, D.D. Philadelphia: American Baptist Publication Society. $1.25.

Leavening the Nation. By Joseph B. Clark. New York: The Baker & Taylor Co. $1.25.

Topics for Papers and for Class Consideration and Discussion

1. Missouri Territory, 1813–1821.

Missouri. Carr. Pages 117–138.

2. The Influence of Early Settlers.

Our Country. Strong. Chapter XII.

3. The Character of Peck. Review the chapter and describe four or five of his leading characteristics.

4. Home Missionary Activity in Illinois and Missouri.

Leavening the Nation. Clark. Pages 65–72; 87–94.

The History of the Baptists in the Western States East of the Mississippi. Smith.

5. Three points in this chapter which have most strongly impressed me.



DR. MARCUS WHITMAN

No picture of Dr. Whitman is in existence. The above portrait is made from the basis of a photograph of the Rev. Marcus Whitman Montgomery, who resembled Dr. Whitman very closely, and is reproduced here by courtesy of Dr. Oliver W. Nixon, author of "How Marcus Whitman Saved Oregon." Those who knew Dr. Whitman pronounce this a good likeness.

My death may do as much good to Oregon as my life can.

—Marcus Whitman

MARCUS WHITMAN

Chronological List of Events in Whitman's Life

1802. Born at Rushville, Yates County, New York, September 4.

1819. Converted during a revival at Plainfield, Massachusetts.

1824. United with the Congregational Church at Rushville, New York.

1835. In company with the Rev. Samuel Parker, goes to the distant west on a tour of exploration.

1835. Began return journey to report and secure competent co-workers, August 22.

1836. Arrived with Mrs. Whitman, the Rev. and Mrs. H. H. Spalding, and Mr. W. H. Gray at Fort Walla Walla, September 1.

1836. Visited Dr. John McLoughlin, of the Hudson's Bay Company, at Fort Vancouver.

1836. Began labors among Cayuse Indians at Waiilatpu, December.

1838. Organized with others, the first Presbyterian Church in Oregon, August 18.

1842. Took his famous ride to the East, beginning October 3.

1843. Interviewed President Tyler; also Daniel Webster, Secretary of State, at Washington. March.

1843. Returned to Oregon. May to October.

1847. Massacre of Dr. and Mrs. Whitman, and twelve others, at Waiilatpu. November 29 to December 6.

IV

MARCUS WHITMAN

A Great Name

MARCUS WHITMAN is a name that will ever occupy a foremost place in American history. In his unselfish devotion to the highest welfare of his country he proved himself worthy of a place beside the noblest heroes of the nation. He rose superior to human greed and opposition, and to the barriers of nature in her fiercer moods. As we think of the quick response he made to the calls of duty; of the energy with which he grasped his opportunities; of the determination with which he did the essential thing; of the willingness and fervor with which he surrendered his own comfort; of the unfaltering courage he displayed in the face of danger; of the high principles that governed his acts — as we think of these and other qualities, we feel the heroism and grandeur and superiority of his character.

"In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?"

In Training

Marcus Whitman was born in the little town of Rushville, Yates County, New York, on September 4, 1802. His parents were sturdy, staunch, upright New Englanders. His boyhood was such as to develop rugged qualities of character and to fit him for a brave and strenuous career. In his eighth year his father died. At once he began to share responsibility for the care of the family. "The early exercise of his physical and mental powers resulted not only in a strong and well-developed body," says Mowry, "but in what proved to be of the utmost importance in his subsequent life, great self-reliance, independence, determination, and a vigorous purpose to accomplish something worthy. He was fond of adventure and exploration even in his boyhood." He was a diligent reader of the Bible. His parents faithfully gave him religious instruction, and after the death of his father, his paternal grandfather guided his religious life.

Early Purposes

At the age of seventeen he was converted and five years later united with the church. He joined the Congregational church in Rushville, but afterwards became a member and elder of the Presbyterian church, at Wheeler, N. Y. The latter church dismissed him when he went

to Oregon. He attended the common school, and studied Latin under the guidance of his pastors. His original intention was to prepare for the ministry, but because of physical weakness he decided to study medicine. He graduated from the Berkshire Medical College at Pittsfield, Massachusetts, and took up the practice of medicine in Canada. After four years he returned to his former home to practice his profession there. He gave up this plan and associated himself with his brother in the lumber business. But God in His love and wisdom was shaping his lot in a different direction.

Indians Seek a Knowledge of God

In the far-off Oregon country, Flat Head and Nez Percé Indians came to have a fervid desire for a fuller knowledge of the Supreme Being, of whom they had been told by visiting explorers. They had learned of a Book that would instruct them regarding Him. Out of this fragmentary knowledge there sprang up such a longing for the presence of Christian teachers, that four Indians made a three thousand mile journey eastward across desolate prairies and wild mountain ranges, for the purpose of learning more about God and His Word. At St. Louis they were received by General Clark, the Superintendent of Indian Affairs for the north-

west, who, as a result of personal exploration was acquainted with the region from which they had come. He treated them courteously, entertained them at the theatre, but gave them no aid in their important quest. Two of the Indians died at St. Louis. Disappointedly the other two turned their faces westward. In a touching speech, made at a banquet just before they left, one of them forcefully expressed his sorrow of heart. His pathetic address, as taken down by one of General Clark's clerks, follows:

A Touching Speech

I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with me—the braves of many winters and wars—we leave asleep here by your great water. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with the burdens of gifts, and my moccasins will grow old in carrying them, but the

Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting-grounds. No white man will go with them and no white man's Book, to make the way plain. I have no more words.

Early Missions In Oregon

Their long pilgrimage and solemn appeal were not resultless. There were some who had ears to hear their cry. In response to an earnest address made before the Methodist General Conference by Dr. Wilbur Fiske the Oregon Methodist mission was organized. The Rev. Jason Lee, who had been a pupil of Dr. Fiske, was chosen to direct the important work. The Rev. Daniel Lee, a nephew, and Mr. Cyrus Shepard, a layman, were appointed associate workers. Shipping their supplies by boat around Cape Horn, the three missionaries, in company with Captain N. J. Wyeth, began, on April 22, 1834, an overland journey to Oregon by way of Fort Independence, which was near the present site of Kansas City. After sleeping out of doors one hundred and fifty-five nights they reached Vancouver on September 15, and slept again under a roof. They located their mission in the Willamette valley about sixty miles from Vancouver. Jason Lee was courage-

ous and strong physically and intellectually. "No other man among the pioneers," says Oliver Nixon, "can be so nearly classed with Whitman for untiring energy in courting immigration." To the Methodist church therefore belongs the honor of first sending missionaries to this important section. Subsequently another Methodist station was established. In 1837 and in 1839 other helpers were added. In the latter year there were twelve ministers, with their wives and families, and also lay assistants —physicians, mechanics, and farmers—at work in the Willamette Valley.

An Investigating Tour

In 1834, the American Board of Commissioners for Foreign Missions, at that time representing both Presbyterian and Congregational interests, decided to send the Rev. Samuel Parker and Marcus Whitman, M.D., to explore Oregon. After reaching St. Louis they traveled together over the Rocky Mountains until they arrived at the American Headquarters on the Green River, latitude 42° 51′. There they conferred with Nez Percé and Flathead Indian chiefs. Mr. Parker gives this account of their interview:

Indians Speak

We laid before them the object of our appointment, and explained to them the benevolent desires of Christians concerning them. We then inquired if they wished to have

teachers come among them, and instruct them in the knowledge of God, His worship, and the way to be saved; and what they would do to aid them in their labors. The oldest chief arose, and said he was old and did not expect to know much more; he was deaf and could not hear, but his heart was made glad, very glad, to see what he had never seen before, a man near to God, meaning a minister of the Gospel. Next arose Insala, the most influential chief in the nation, and said he had heard that a 'man near to God' was coming to visit them, and he, with some of his people, together with some white men, went out three days' journey to meet him, but failed of finding the caravan. A war party of the Crow Indians came upon them in the night, and after a short battle, though no lives were lost, they took some of their horses, and from him one which he greatly loved, but now he forgets all, his heart is made so glad to see a 'man near to God.' The first chief of the Nez Percés, Tai-quin-sa-watish, arose and said that he had heard from white men a little about God, which had only gone into his ears; he wished to know enough to have it go down into his heart, to influence his life and to teach his people. Others spoke to the same import, and they all made as many promises as we could desire.

Whitman Reports

In company with a guide furnished by the Nez Percé Indians, the tribe that had sent four of their number to the east for the white man's Book, Mr. Parker went on, but Dr. Whitman, with two Nez Percé boys, promptly returned to the States to report, and to lead a few competent persons to go back with him the next spring as missionary co-workers. Dr. Whitman was convinced by what he had seen of the Oregon Indians at the rendezvous, that the choice

opportunity for missionary zeal in their behalf should be speedily seized.

His Disposition

The fine temper of Dr. Whitman is shown in these sentences from a letter sent by him to Miss Prentiss, to whom he was engaged: "I have a strong desire for that field of labor. . . . I feel my unfitness for the work; but I know in whom I have trusted, and with whom are the fountains of wisdom. O, that I may always look to this source for wisdom and grace. . . . How can Christians ever become indifferent in their Master's service? You need not be anxious especially for your health or safety, but for your usefulness to the cause of missions and the souls of our benighted fellow men."

Marriage

Early in 1836, after his return from his tour of investigation, the American Board having decided to found a mission in Oregon, Dr. Whitman and Miss Narcissa Prentiss, of Prattsburg, Steuben County, New York, were married. "Mrs. Whitman was in the prime of life, and was considered a fine, noble looking woman, affable and free to converse with all she met. Her conversation was animated and cheerful. Firmness in her was natural. She was a good singer, and one of her amusements, as well as that of her traveling companions, was to teach

the doctor to sing." The marriage service, held in the little church in Angelica, New York, was a pathetic one. In after years some who were present could not refer to the occasion without shedding tears. During the service preceding the marriage ceremony, the pastor gave out the hymn beginning:

"'Yes, my native land, I love thee,
All thy scenes I love them well."

"The whole congregation joined heartily in the singing," says Mrs. Martha J. Lamb, "but before the hymn was half through, one by one they ceased singing, and audible sobs were heard in every part of the audience. The last stanza was sung by the sweet voice of Mrs. Whitman alone, clear, musical and unwavering." The words of this hymn sung on this memorable occasion were extremely touching. The mere reading of them now helps one to enter sympathetically into the thoughts and feelings of those who regretfully parted with Mr. and Mrs. Whitman:

Parting Hymn

"Yes, my native land, I love thee:
All thy scenes I love them well;
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you
Far in heathen lands to dwell?

"Home, thy joys are passing lovely,
Joys no stranger heart can tell;
Happy home! 'Tis sure I love thee!
Can I, can I say, Farewell?
Can I leave thee
Far in heathen lands to dwell?

"Yes! in deserts let me labor,
On the mountains let me tell
How He died, the blessed Saviour,
To redeem a world from hell.
Let me hasten
Far in heathen lands to dwell."

Tour Westward

The American Board heartily approved Dr. Whitman's plan for work among the Indians in Oregon and commissioned Dr. Whitman and the Rev. H. H. Spalding for that important service. After securing an equipment that would meet their needs for two years in a country then considered foreign, and three thousand miles from home, the two missionaries began their journey westward. Their wives, who accompanied them, were the first two white women to cross the continent. At Liberty Landing, on the Missouri River, the missionaries were met by Mr. W. H. Gray, who went with them in the capacity of a business manager. There horses and wagons were bought, and their goods packed for the long journey. The horses and goods, in charge of Mr. Spalding and Mr. Gray, were taken to Fort Leavenworth.

Dr. and Mrs. Whitman and Mrs. Spalding, went by boat to Fort Leavenworth.

Delay

They had planned to accompany the American Fur Company's caravan, just about to start westward. The boat belonging to the Company, however, did not land at Fort Leavenworth, and Dr. Whitman sent on for horses, that he might catch the caravan. "They were thus detained so long that the Fur Company's convoy had started, and was already six days out on the plains, before they arrived at Council Bluffs. Nothing was left for them but to press on after the caravan as rapidly as possible, and they overtook it at the Pawnee village on the Loup Fork. The difficulties of such a chase will be appreciated if it is borne in mind that the missionary party were all strangers in the country, that there was no defined road, and frequently not even a trail or track except that of the buffalo." An Indian artist at Pittsburg had said: "You can never get the women through." "They will both be kidnapped," was the prophecy of old trappers.

The First Wagon

When the party reached Fort Laramie on the Platte River, the end of the wagon route, the fur traders urged Dr. Whitman to leave his wagons and to carry his goods entirely on

horses and mules, in their view the only practicable plan. But Dr. Whitman said he could take the wagons across. He insisted on taking one, at least, and was finally permitted to do so. A cart belonging to the Company was also taken. Dr. Whitman was made responsible for both vehicles. It was responsibility well placed. The taking of a wagon through to the Columbia River proved to be one of the most important acts of Dr. Whitman's life.

To Each His Work

There was a generous division of labor. Mr. Spalding cared for the cows; Mr. Gray drove the pack-horses; Dr. Whitman, among other achievements, in spite of creeks, steep mountain sides and frequent upsettings, made the wagon go through. Members of the Fur Company's caravan went out on hunting expeditions, and brought in several mule loads of meat each day. When the Company reached the summit of the Rocky Mountains and the vast Pacific slope unfolded in wild beauty before them, the five loyal missionaries, with the two Nez Percé boys whom Whitman was taking back to their wilderness home, paused to give praise and thanks to God. They put their blankets on the grass, unfurled the American flag to the

mountain breeze, placed the Bible in the center of the group and prayed.

Cordially Received

At the Green River they were welcomed by a large and miscellaneous company. Dr. Oliver W. Nixon has made the scene vivid:

> There were two hundred traders and two thousand Indians, representatives of tribes located many hundreds of miles distant. The Cayuse and Nez Percés, who expected Dr. Whitman and his delegation, were present to honor the occasion, and meet the boys, John and Richard, who had accompanied the Doctor from this place the year before. The Indians expressed great delight over the successful journey; but most of all they were delighted with the noble white squaws who had come over the long trail. They were demonstrative and scoured the mountains for delicacies in game from the woods and brought trout from the river, and seemed constantly to fear that they were neglecting some courtesy expected of them. They finally got up a war tournament, and six hundred armed and mounted Indians, in their war paint, with savage yells bore down toward the tents of the ladies, and it was almost too realistic of savage life to be enjoyed.

Continuation of Journey

Fort Walla was reached on September 1, 1836. Dr. Whitman and Mr. Spalding decided to consult the officials of the Hudson's Bay Company at Fort Vancouver. In boats, and with Indian oarsmen, they at once continued their wedding journey three hundred miles and interviewed Dr. John McLoughlin, the Governor of the Company. After conferring with him it was decided that Dr. Whitman should

establish a mission at Waiilatpu, in the Walla Walla country, and that Mr. Spalding should go to Lapwai, one hundred and twenty-five miles beyond. Dr. Whitman and Mr. Spalding returned to build houses at these points. Upon the invitation of Dr. McLoughlin, Mrs. Whitman and Mrs. Spalding remained at Fort Vancouver.

Home of the Whitmans

Mrs. Whitman reached her new home at Waiilatpu, twenty-five miles from Fort Walla Walla, on December 10, 1836. In her diary she wrote: "Found a house reared and the lean-to enclosed, a good chimney and fire-place, and the floor laid. No windows or doors, except blankets. My heart truly leaped for joy as I lighted from my horse, entered and seated myself before a pleasant fire. It is indeed a lovely situation. We are on a beautiful level peninsula formed by the branches of the Walla Walla river, upon the base of which our house stands, on the southeast corner, near the shore of the main river." The place was called by the Indians "Wai-i-lat-pu," the place of the rye grass.

Presbyterian Church Founded

In 1838 Dr. and Mrs. Whitman and Mr. and Mrs. Spalding were re-inforced by the arrival of additional missionaries, who had come out by appointment of the American



THE HOME OF DR. WHITMAN AT WAIILATPU

Board. Dr. Whitman had already organized a church and a temperance society. The recent finding of the record of the founding of the first Presbyterian church in the northwest as printed in the minutes of the Synod of Washington for 1903, shows that the church formed was Presbyterian. The first entry reads: "At a meeting held at the home of Dr. Marcus Whitman, Waiilatpu mission station, August 18, 1838, the following persons, missionaries of the American Board of Commissioners for Foreign Missions and members of the Columbian Mission, were present, and resolved to organize themselves into a church, namely, Dr. Marcus Whitman, a ruling elder from the Presbyterian church in Wheeler, Steuben Co., N. Y., pastor Rev. James A. Hotchkin, appointed missionary in 1835. Then follow the names of the organizers and of persons immediately admitted as members. H. H. Spalding was elected pastor and Dr. Marcus Whitman, ruling elder. Resolved, that this church be governed on the Congregational plan, *but*, attached to the Bath Presbytery, New York, and adopt its form of confession of faith and covenant as ours." In this way the Presbyterian Church in the territory of Oregon began in 1838.

New Stations Opened

The new missionaries promptly decided upon their course of action. Mr. and Mrs. Smith remained at Waiilatpu; Mr. Rogers and Mr. and Mrs. Gray went to Spalding's station at Lapwai, on the Clearwater River. Mr. Walker and Mr. and Mrs. Cushing Eells went north, to locate a new mission among the Flathead Indians. They selected Tshimakain, a point located a short distance east of the present city of Spokane. The homes and lives of all these missionaries were marked by simplicity. Their incomes were small. The Secretary of the American Board had asked them to keep the expenses of each family at three hundred dollars a year. This they strove to do. It is said that Dr. Cushing Eells brought the expenses of his whole family within one hundred dollars.

Oregon Sixty Years Ago

In 1838, Oregon included the present states of Oregon, Washington and Idaho, a part of western Montana, and part of southwestern Wyoming, an area thirty-two times as large as Massachusetts. Then there were but fifty Americans in that whole region. Now it has a population of at least one million people. The Indian population in 1835 was probably not less than one hundred thousand. Now it is

twenty thousand. The people lived in adobe houses or in small log cabins. The small house of Dr. Eells had an earth floor and a roof made of pine boughs. In place of glass windows, cotton cloth was used. Myron Eells, the son of Dr. Cushing Eells, says that they had but "one chair during the first ten years, and that four stakes driven into the ground, with three boards, each three feet long, fastened on top of them, made their table—these boards having been brought one hundred and fifty miles. All cooking was done over an open fire. During the first years their principal meat was horse flesh. They had no matches, but obtained their fire by flint and steel." Mail arrived from the eastern states about twice a year. Frequently a letter would be twelve months on its journey.

Indian Traits

Mrs. Cushing Eells, in a letter written at Whitman's station, tells interestingly of the Indian life about her:

> The Indians say they are glad that we have come to teach them; that their mind is dark; and that they know but very little, and that their children will know more. . . . The more wives they have the richer they are. The women perform all the drudgery and do all the work. They are a very imitative people; what they see us do, they try to do. They are very strict in their morning and evening devotions and the observance of the Sabbath and the like. They do

it because they have seen us do it, and not from any sense of duty. They have learned of Mr. Spalding and Dr. Whitman, some Scripture history and some hymns, which they sing. . . . Some of the Indians are beginning to sow little patches of corn, wheat, and potatoes, for themselves. This the men have done and are proud of; but if a man works for us they call him a slave or a fool. Three or four have given evidence of a change of heart.

Energetic Labor

Dr. Whitman was unresting in his labors. Within three years he had brought over two hundred and fifty acres under cultivation and raised crops of wheat, Indian corn, potatoes, and a great variety of vegetables. To the Indians who agreed to till the soil he furnished seeds. He had taken out a quart of the first seed wheat used in the northwest country. In three years, "without funds for such purposes, without other aid than that of a fellow-missionary for short intervals, Dr. Whitman fenced, plowed, built, planted an orchard, and did all the other laborious acts of opening a plantation on the face of that distant wilderness." He also learned the Indian language, and served professionally the associate mission stations.

Success at the Stations

Work at the three mission stations went on fruitfully. At Waiilatpu, the Cayuse Indians were reached; at Lapwai, the Nez Percés; at Tshimakain, the Flatheads. "The Indians showed the utmost eagerness to receive instruc-

tion; and other tribes, hearing that teachers had come into the country, sent pressing messages requesting that one or more missionaries might be sent to dwell among them. The three tribes above named were anxious also to engage in agriculture. Hundreds of families settled near the mission stations and cultivated the ground so assiduously that in a little time they had produced enough for their comfortable subsistence. Their desire for religious instruction exceeded anything ever before met with among the North American Indians." The Nez Percés attended the meetings of their mission in increasing numbers. Two thousand of them publicly said they would serve the Lord. It is stated that doubtless many did this with an imperfect idea of what was involved in it. A deep interest was also shown by the Cayuses, among whom Dr. and Mrs. Whitman labored.

Reasons for Eastern Ride

Dr. Whitman made his famous eastern ride in the winter of 1842-3. There has been much controversy respecting the reason of his journey. In the aggregate, many volumes have been written regarding it. Here, we cannot enter into the discussion. The consensus of opinion among those who, out of fullness of knowledge, seem best qualified to determine Whitman's real

motive and purpose, is that his object was twofold: (1) To confer with the American Board about various matters relating to the Oregon mission. There was a diversity of opinion among the missionaries as to many matters of policy, which made such a conference desirable. (2) To save Oregon to the United States.

The Hudson's Bay Company

The course pursued by the Hudson's Bay Company alarmed Dr. Whitman. The Company had a dominant and damaging influence in Oregon. Of its workings Sir Edward Fitzgerald said: "The Hudson's Bay Company has entailed misery and destruction upon thousands throughout the country, which is withering under its curse. . . . It has stopped the extension of civilization, and has excluded the light of religious truth. . . . It has shut off the earth from the knowledge of man, and man from the knowledge of God." In the days of Dr. Whitman it persistently sought to prove that land in Oregon was useless. Agents of the company also widely proclaimed that people from the east could not reach Oregon, as the mountains were impassable, the rivers bridgeless, the great deserts foodless, the fierce storms resistless, the deep snows of winter insurmountable, and the savages of the wilderness dangerous and murderous.

Their gruesome and exaggerated word-pictures had the desired effect on many who had expected to emigrate. Some who ventured to go, upon arriving at the stations of the company, were persuaded to return home.

Dr. Whitman Aroused

That it was the aim of this company to bring Oregon under the permanent control of Great Britain became increasingly evident to Dr. Whitman. While making a professional visit to Fort Walla Walla, he heard news which stirred his soul. There were present at a dinner, officers of the fort, employes of the company, and a few Jesuit priests. During the dinner a messenger came, saying that immigrants from the Red River country had crossed the mountains and had reached Fort Colville, on the Columbia. Nearly all present received this news enthusiastically. One priest rose to his feet and shouted: "Hurrah for Oregon! America is too late! We have got the country!" In the judgment of Dr. Whitman, the hour for action had arrived.

Decisiveness

At about the time this incident occurred in the fall of 1842, he met his fellow-missionaries, and said to them: "I am going to cross the Rocky Mountains and reach Washington this winter, God carrying me through, and bring out an emigration over the mountains next sea-

son, or this country is lost." Two of his associates strongly opposed the venture. They said, in substance: "Brother Whitman, we think you had better attend to your missionary duties and let politics alone." Rising from his seat, Dr. Whitman replied: "I was a man before I became a missionary, and when I became a missionary I did not expatriate myself. I shall go to the States if I have to sever my connection with the mission." Dr. Whitman's decision to make the journey was irrevocable. "Finding him so determined," said Dr. Eells, "we had to yield." It would be a perilous, mid-winter ride, over twenty-five hundred miles long. But in spite of the probable dangers, toils and sufferings, Dr. Whitman resolved to go.

Promptness

His actions were as prompt as his decisions. The very next morning, October 3, he started with Amos Lawrence Lovejoy, a young man who had come west the summer before. At Dr. Whitman's house there gathered a sad-hearted little company to bid him good-bye. There were Indian neighbors, Mr. and Mrs. Gray, and Mrs. Whitman, with about forty school children around her.

Having decided that the thing ought to be done, Dr. Whitman exerted all his force and



MAP SHOWING THE ROUTE TO OREGON AND THE COURSE TAKEN BY DR. WHITMAN ON HIS FAMOUS RIDE

did it. He was willing to risk his reputation, his position, his life. Self-interest was not in his vocabulary.

"The little Road said Go,
The little House said Stay;
And O, it's bonny here at home,
But I must go away.

"And go I must, my dears,
And journey while I may,
Though heart be sore for the little House
That had no word but Stay."

His route was extremely difficult. It was winding, cheerless, pathless, over snow-covered mountains, through steep rocky gorges, across icy creeks and rivers. By Fort Hall, Taos and Santa Fé, he went, and from there to Bent's Fort on the Arkansas River.

Route

"On, on and on, past Idaho,
On past the mighty saline sea,
His covering at night the snow,
His only sentinel a tree.
On, past Portneuf's basaltic heights,
On, where San Juan mountains lay,
Through sunless days and starless nights,
Toward Taos and Far Santa Fé.
Now kneeling in the starlit snow,
Now warmed by lone Fort Uintah,
Now scanning in horizons low
The fortress of Uncompahgre,
O'er tablelands of sleet and hail,
Through pine-roofed gorges, cañons cold,
Now fording streams encased in mail
Of ice, like Alpine knights of old.

Perils

'The open Bible 'neath the flag
I planted on the mountain crag,
While wheeled the eagle in the sun
And I'll defend what I have won,'
He said, and spurred his thin steed on,
Till far behind him lay Walla Walla
And far the fields of Oregon.
* * * * *
'I must go on, I must go on,
Whatever lot may fall to me;
On! 'tis for others' sake I ride,
For others I may never see,
And dare the clouds, O great Divide,
Not for myself, O Walla Walla,
Not for myself, O Washington;
But for thy future, Oregon!'"

Reaches St. Louis

Mr. Lovejoy, worn out by hardship and suffering, could not go on, and remained at Bent's Fort. Dr. Whitman, with a small supply of food, pressed forward through snow and biting winter weather, by the way of St. Louis, and on March 3, five months after he began his unexampled journey, arrived at Washington.

Dr. Whitman, a man of acts rather than of speech, did not write an account of his momentous ride. Some of his experiences, which he and Mr. Lovejoy related to the Rev. H. H. Spalding, have been preserved. This is the thrilling story of one day:

Lost

On that terrible 13th of January, 1843, when so many in all parts of our country froze to death, the Doctor, against the advice of his Mexican guide, left his camp in a deep

gorge of the mountains of New Mexico, in the morning, to pursue his journey. But on reaching the divide, the cold becoming so intense, and the animals becoming actually maddened by the driving snows, the Doctor saw his peril, and attempted to retrace his steps, and, if possible, to find his camp, as the only hope of saving their lives. But the drifting snow had totally obliterated every trace, and the air becoming almost as dark as night by the maddening storm, the Doctor saw that it would be impossible for any human being to find camp, and commending himself and his distant wife to his covenant keeping God, he gave himself, his faithful guide, and animals, up to their snowy grave, which was fast closing about them. Suddenly the guide, observing the ears of one of the mules intently bent forward, sprang upon him, giving him the reins, exclaiming, 'This mule will find the camp if he can live to reach it.' The Doctor mounted another, and followed. The faithful animal kept down the divide a short distance, and then turned square down the steep mountain. Through deep snowdrifts, over frightful precipices, down, down, he pushed, unguided and unurged, as if he knew that the lives of the two men and the fate of the great expedition depended upon his endurance and his faithfulness. Entering the thick timber he stopped suddenly over a bare spot, and as the Doctor dismounted—the Mexican was too far gone—he beheld the very fireplace of their morning camp! Two brands of fire were yet alive and smoking, and plenty of timber in reach. The Buffalo hides had done much to protect the Doctor, and providentially he could move about and collect dry limbs, and soon had a rousing fire. The guide revived, but both he and the Doctor were badly frozen. They remained in this secluded hole in the mountains several days, till the cold and storm abated.

Their severe sufferings on the way from Fort Hall to Fort Bent are graphically referred to by Mr. Lovejoy, as follows:

Dangers

From Fort Hall to Fort Uintah we met with terribly severe weather. The deep snows caused us to lose much time. Here we took a new guide for Fort Uncompahgre, on Grand River, in Spanish country. Passing over high mountains, we encountered a terrible snow-storm, that compelled us to seek shelter in a dark defile, and although we made several attempts, we were detained some ten days. When we got upon the mountains we wandered for days, until the guide declared he was lost, and would take us no further. This was a terrible blow to the Doctor, but he determined not to give up, and went back to the Fort for another guide, I remaining with the horses, feeding them on cotton-wood bark. The seventh day he returned. We reached, as our guide informed us, Grand River, 600 yards wide, which was frozen on either side about one-third. The guide regarded it too dangerous to cross; but the Doctor, nothing daunted, was the first to take the water. He mounted his horse, and the guide and I pushed them off the ice, into the boiling, foaming stream. Away they went, completely under the water, horse and all, but directly came up, and after buffeting the waves and a foaming current, made for the ice on the opposite side, a long way down the stream. The Doctor leaped upon the ice and soon had his noble animal by his side. The guide and I forced the pack animals, and followed the Doctor's example, and were soon drying our frozen clothes by a comfortable fire.

At Washington

On his arrival at Washington, Dr. Whitman, dressed in buffalo and buckskin, and bearing on his face the marks of his severe sufferings, interviewed President Tyler, Daniel Webster, then Secretary of State, and other Government officials, in behalf of the retention of the Oregon country. Mowry sums up this interview as follows;

Interviews the President

Dr. Whitman tried to convince Mr. Webster that he was the victim of false representations with regard to the character of the region, and told him that he intended to take over a train of emigrants to Oregon the coming summer. After a protracted interview with Mr. Webster, Dr. Whitman took leave thoroughly disheartened. He found that the President entertained precisely the same views of the uselessness of Oregon to the United States that he had just heard from Mr. Webster. He told the President that he had been over the mountains himself four times, once in the dead of winter; that he had taken a wagon over seven years before, and that it was his intention to carry over a large delegation to Oregon from the frontier that spring. Dr. Whitman urged his case, not only before the President, but before senators and representatives, endeavoring to impress upon them all the value of the country, its excellent soil, healthful climate, and its importance to this nation in the future. He pressed upon them the fact that a large emigration would go across the mountains during the next season, and that they, being American citizens, would claim protection from the national government.

The President approves

President Tyler approved the plan of Dr. Whitman for opening a wagon route and for the taking of emigrants through to Oregon. Dr. Whitman believed that if a wagon road could be made over the mountains to the Columbia River, Oregon could be retained and Protestant missions advanced.

Dr. Whitman at Boston

From Washington Dr. Whitman went to Boston to report to the American Board of Commissioners for Foreign Missions. The officers of the Board, not having his advantageous point of sight, thought he was giving too

much attention to political affairs and therefore did not fully approve his course. He was more discerning and statesmanlike than they, however, and subsequent events justified his acts.

Dr. Whitman returns West

After visiting his mother and his early home, Dr. Whitman went back to Missouri to accompany a large party of emigrants to Oregon. "It is requisite that more good, pious men and ministers go to Oregon without delay, as citizens, or our hope there is greatly clouded, if not destroyed." Thus he had written. In a pamphlet he had described the soil, the climate and the vegetation of Oregon, and had shown the possibility of making the journey in safety.

Eight Hundred Emigrants

He was deeply concerned for the welfare of the expedition. At the Platte River he joined the main party and gave the full strength of his wisdom and energy to the formidable task of carrying it safely through. Eight hundred people, fifteen hundred cattle and about two hundred wagons, were to be piloted. Their route was through Kansas and Nebraska; from the northeast corner of Colorado, northwest across the north fork of the Platte River; along the Sweetwater River, through the South Pass to

Fort Hall. Dr. Whitman's aid was invaluable. At the North Fork of the Platte River, where they were to cross the fording, the quicksand bottom seemed to form an insurmountable barrier. The drivers would not attempt to cross. Then Dr. Whitman's sense and courage prevailed. Dr. Atkinson tells how he acted: "Those who heard Dr. Whitman at the North Platte River bid the emigrants throw away their skin boats prepared for crossing and saw him for three days crossing and re-crossing that wide stream, swimming his horse to find the best ford, and at last heard him order the teams and wagons to be chained together and driven in one long line across the ford for two miles (that river swollen by spring floods), cheering the drivers, permitting not a moment's halt, lest they should sink in the quicksands, will never forget the man and the deed."

Home

From Fort Hall to the Grande Ronde Dr. Whitman guided the entire party. At the Grande Ronde he placed the company in charge of Stikas, an Indian pilot, trustworthy and efficient, and hurried on to repair his gristmill by the time the expedition reached his home. Finding that his mill had been burned in his absence, he promptly began repairing the

machinery. It was ready for the grinding of corn and wheat when Dr. Whitman welcomed the large company of immigrants on October 16, 1843.

Dr. Whitman's Generosity

For five months they had wearily traveled through the roadless and almost impassable forest. Dr. Whitman supplied them with provisions at a low cost and otherwise assisted them to reach their destination, which, for the larger number of them, was in the valley of the Willamette. High praise is due Dr. Whitman for his vigor and skill in bringing this gigantic enterprise to a successful issue. He had led this great company over two ranges of mountains, through a wild, dangerous, unexplored country.

Mutterings

The disaffection among the Indians during Dr. Whitman's absence, which had resulted in the burning of his mill, was continued after his return to Waiilatpu. The hostile influence of Jesuit priests and of the Hudson's Bay people incited the Indians to open opposition. Then, too, the Indians said that Dr. Whitman, who ministered to them in their illness, was poisoning them. Affected with contagious diseases and being naturally superstitious, they made up and circulated damaging stories. In the fall of 1847

came the awful outbreak. A vivid description of the pathetic event is given by Mowry:

Shadows Gathering

Dr. Whitman was thoroughly convinced that a plot for the murder of the missionaries was nearly complete. Day after day he reported appearances to his wife and friends, and walked softly and prayerfully, knowing that he might be called at any moment to yield up his life. When visiting the sick in the Indian camp on the Umatilla River, he called on Bishop Blanchette and the vicar-general Brouillett, who had just arrived at the place, and had an interview with them. He then rode out to where Rev. Mr. Spalding was encamped, reaching there about sunset. This last interview with his brother missionary was short, for, though he was worn down with increasing labors and cares, severe sickness at his own home would not suffer him to stop for the night's rest. It was late when he left his friends and started upon his lone night journey to that once happy home. The long ride of forty miles consumed the remainder of one night, and in the early dawn he alighted at his own house. A hurried interview with his beloved wife, at which they were seen in tears, greatly agitated, was cut short by calls for him to see the sick. On November 29, 1847, immediately after dinner, perhaps about half-past one, the carnage was begun and continued for eight days.

Massacred

The first to die was Dr. Whitman. Of the seventy-two persons at his station, fourteen were massacred. Almost all of the others were imprisoned by the Indians. "Nearly fifty persons, mostly women and children, were taken prisoners by them, the women being subjected to horrible abuse. The remaining few succeeded in escaping." With this awful event Protestant

missionary efforts in upper Oregon temporarily ended, but Oregon was saved. Other immigrant parties arrived. Congress brought about a territorial organization and the extensive and beautiful region entered slowly upon a long era of prosperity and development.

Memorials

To perpetuate the memory of Dr. Whitman's sterling worth, Whitman College was founded at Walla Walla. In recent years its financial resources have been increased until it is now worth $300,000. Recently eighteen acres of additional campus in the heart of the city of Walla Walla have been bought. Dr. Oliver Nixon, author of *How Whitman Saved Oregon*, in a recent personal letter says: "We have erected three splendid buildings at a cost of $130,000, and built a splendid monument at his wholly before neglected grave, and a neat memorial church at the scene of the massacre. We are not stopping. We expect to make Whitman College the Yale of the far northwest. I am profoundly thankful that the memory of our noble heroes has been rescued from oblivion when so many were yet living to attest to their worth. When I take my pen and write 'Whitman,' it runs away."

One of the most delightful sketches of the personal character of Dr. Whitman is that given by Mrs. Martha Wisewell Barrett, in a letter written December 15, 1902, and published in *The Sunday School Times* of January 10, 1903. Mrs. Barrett tells of Dr. Whitman's arrival in the east in 1843, and of his visit to the home of her mother, who was his sister. When he arrived at their home he said that the object of his return to the east was solely to save Oregon to the United States. He remained only a few days. These are Mrs. Barrett's words:

Dr. Whitman in 1843

Our house was the gathering place for the neighbors and friends, who listened to his narration of his life and work. I well remember that one day he dressed up in his buckskin suit, that they might see his appearance as he journeyed. I remember standing opposite him in the room when he had a lassoo in his hand. This he threw over my head and drew me up to him, to show the manner of catching animals in the west. And I have not forgotten how this frightened me. Dr. Whitman possessed a singularly pleasant and winning manner. Child as I was I shall never forget his Christian bearing and conversation. Never solemn nor morose, he was always jovial, light-hearted and happy. This was very hard for me to understand, for from the friends at home I had heard only of the hardships and privations of the life he had lived. They held prayer meetings in the evenings, and on each morning of his stay with us he led in family worship. He talked constantly to our family of his work of soul saving. My father said to him one day, "The Indians are so treacherous, I am afraid they will kill you, Mark," to which he replied that the Lord would take care of him—his life was in the Lord's hands.

Characteristics

The beauty of Dr. Whitman's character stands out clearly. His sincerity, his kindness, his generosity, his integrity, his bravery, his heroism, his purity of motive, and his unstinted missionary labors, are a rich legacy to the American people.

A Servant

Dr. Whitman had the precise qualities of character demanded by that strategic time. He was gifted both in capacity and in energy. Into all his unselfish tasks he put his whole strength. "I count him a great man," said Emerson, "who inhabits a higher sphere of thought, into which other men rise with labor and difficulty; he has but to open his eyes to see things in a true light, and in large relations." And He who is above all said: "Whosoever will be chief among you let him be your servant." Dr. Whitman was the high-minded, keen-sighted servant, not only of his own generation, but of the generations that have followed. He was a true servant, because he served solely in the name and for the glory of Him whose highest joy it was to say: "I am in the midst of you as he that serveth."



THE WHITMAN MONUMENT, WHITMAN'S (FORMERLY WAIILATPU), WASHINGTON



THE PRESENT PARSONAGE, WHITMAN'S (FORMERLY WAIILATPU), WASHINGTON

Questions for Study

Aim.—To secure a knowledge of the character of Dr. Marcus Whitman and of his zeal in behalf of missions and the acquisition of Oregon.

Early Life

1. When was Whitman born? Where? What was the character of his parents?

2. What early responsibility came to him? How did it affect his physical and mental powers?

3. What kind of training did his parents give him? When was he converted?

4. What were his early plans for his life? How did these plans change?

Indians in Oregon

5. Who, in Oregon, earnestly desired a knowledge of God? How did they prove their eagerness? In what pathetic way did their quest end?

6. What resulted from the appeal of these Indians? Who established a mission in their behalf? In 1839, now many missionaries were at work?

Missions in Oregon

7. Who, in 1834, decided to found another mission in Oregon? What preliminary steps did they take?

8. What did the Indians say to their representatives? What course did the latter pursue?

9. To whom was Dr. Whitman married? What were some of her characteristics? What touching scene occurred at the marriage service?

10. What did Dr. Whitman's report lead the American Board to do?

Dr. Whitman in Oregon

11. Who were commissioned for the new work?

12. Describe some of the experiences with which their westward journey began?

13. On the summit of the Rockies what did the missionaries and their associates do?

14. In what manner were they welcomed at the Green River?

15. Give the substance of Mrs. Whitman's description of her home at Waiilatpu?

16. When was the first Presbyterian church in Oregon organized?

17. What was the extent of Oregon in 1838? What was its white population then? Now?

18. What were some of the furnishings in the home of Dr. Eells, as described by his son?

16. Give the substance of Mrs. Eells' description of the Indians at the Whitman station?

20. In three years what did Dr. Whitman accomplish?

21. What interest was shown by the Indians at the mission stations?

Dr. Whitman's Eastern Ride

22. Why did Dr. Whitman take his famous eastern ride?

23. What was the purpose of the Hudson's Bay Company?

24. What statement aroused Dr. Whitman? Why did his missionary associates oppose his journey?

25. What was his route? How many months did his journey require?

26. Give the substance of his experiences, as related in the chapter?

27. How was he received at Washington?

28. Of what great enterprise was he one of the chief leaders in the summer of 1843? In what particulars were his services of value to this expedition?

29. When did the company arrive at Dr. Whitman's home? In what ways did he show a generous spirit?

Gathering Shadows and the Massacre

30. In what attitude did he find some of the Indians? What, probably, was the cause of their alienation?

31. When did the massacre begin? How many were killed? Imprisoned? How did this awful event affect missionary interests in upper Oregon?

32. What memorials help to perpetuate Dr. Whitman's memory? Where are they located?

33. Make a list of the traits of Dr. Whitman, as given by Mrs. Barrett, in her brief sketch of him as he appeared in 1843.

34. What were some of his other leading characteristics?

35. What important lessons does this chapter teach?

References

How Marcus Whitman Saved Oregon. By Oliver W. Nixon, M.D., LL.D. Chicago: Star Publishing Co. $1.50.

Marcus Whitman and the Early Days of Oregon. By William A. Mowry, Ph.D. New York: Silver, Burdett & Co. $1.50.

Oregon. By William Barrows. Boston: Houghton, Mifflin & Co. $1.25.

McLoughlin and Old Oregon. By Eva Emery Dye. Chicago: A. C. McClurg & Co. $1.25.

Leavening the Nation. By Joseph B. Clark. New York: The Baker & Taylor Co. $1.25.

Topics for Papers and for Class Consideration and Discussion

1. Oregon in 1838–45.

Marcus Whitman. Mowry. Pages 98–103.

2. Early Missions in Oregon.

How Marcus Whitman Saved Oregon. Nixon. Pages 50–62.

Marcus Whitman. Mowry. Pages 35–49.

3. The Journey of Dr. and Mrs. Whitman to Oregon.

Oregon. Barrows. Pages 121–146.

4. Dr. Whitman's Ride. Its Peril and Result.

Oregon. Barrows. Pages 160–178.

Marcus Whitman. Mowry. Pages 131–201.

5. The Massacre of Dr. and Mrs. Whitman.

Oregon. Barrows. Pages 320–329.

Marcus Whitman. Mowry. Pages 217–231.

McLoughlin and Old Oregon. By Eva Emery Dye. Pages 334–349.

6. Present day Home Mission Opportunities in Oregon and Washington.

Oregon. Barrows. Pages 330–348.

Leavening the Nation. Clark. Pages 207–212.

7. *Publications of your Denominational Home Mission Board* on present work in Oregon and Washington.

8. Lessons from the Life of Whitman.

Review the Chapter.



JOHN L. DYER

It was my custom to visit every family within two or three miles of my appointments, and, as all were strangers to me, my constant prayer was that God would make me useful at every house.

—John L. Dyer

JOHN L. DYER

(Familiarly Known as Father Dyer, the Snow-Shoe Itinerant)

Chronological List of Events in Dyer's Life

1812. Born in Columbus, Ohio, March 16.

1830. United with the Methodist Church.

1847. Became a local preacher.

1851. Admitted to the Wisconsin Conference.

1851–61. Itinerant preacher in Wisconsin and Minnesota.

1861. Removed to Colorado.

1861–68. Snow-shoe itinerant preacher in Colorado.

1863. Carried the mail over the mountains and preached the Gospel.

1868–69. Itinerant preacher in New Mexico.

1870–79. Itinerant preacher in Colorado.

1886. Elected Chaplain of the Colorado State Senate.

1901. Died at University Park, Colorado.

V

JOHN L. DYER

Militant Pioneers

Our fore-fathers, who opened up to Christian civilization the great west, were a militant force. Their warfare was not only against the untamed forces of nature, but also against the unchecked and undisciplined passions of men. They walked their rough pathway with a firm step that indicated a strong faith and a lofty objective. Their spirit was heroic. Ease and earthly reward they sought not. It being true, as Horace Bushnell said, that "great trials make great saints, and deserts and stone-pillows prepare for an open heaven and an angel crowded ladder," these sturdy pioneer preachers were the noblest saints of their time.

A Typical Itinerant

John L. Dyer was a typical itinerant preacher. Most of his laborious days were spent in wild mining towns and camps. For the love of Him whom he served, he welcomed rough tasks and in His name cheerfully went into dark and dangerous places. He belongs to the noble army of pioneer preachers, who, as President

Roosevelt has pointed out, "had the strong, militant virtues which go to the accomplishment of great deeds. . . . They were men who suffered and overcame every hardship in common with their flock, and who, in addition, tamed the wild and fierce spirits of their fellow-pioneers. It was not a task that could have been accomplished by men desirous to live in the soft places of the earth and to walk easily on life's journey. They had to possess the spirit of the martyrs, but not of martyrs who would merely suffer, not of martyrs who would oppose only passive endurance to wrong. The pioneer preachers warred against the forces of spiritual evil with the same fiery zeal and energy that they and their fellows showed in the conquest of a rugged continent. They had in them the heroic spirit, the spirit that scorns ease if it must be purchased by failure to do duty, the spirit that courts risk and a life of hard endeavor if the goal to be reached is really worth attaining. Great is our debt to these men and scant the patience we need show toward their critics." In the moral development of the great region in which he toiled, John L. Dyer had a conspicuous and influential part. He was one of the first Gospel heralds in each of

several large regions lying west of the Mississippi.

He was born on March 16, 1812, in Ohio. He could trace his ancestry in the Methodist ministry back to his great-grandfather. Of this Methodist lineage he was proud. His father was a justice of the peace. Among those who visited his crude court-room, was a man who was usually intoxicated and who persisted in shaking hands with young Dyer, then a boy four years old. Once, when he saw this man coming he hid behind his mother, who was spinning flax, and cried out: "He is drunk, and I will not shake hands." When the boy drew back, the man said: "What is the matter with the child?" His mother told him. This made him angry. "That child will make a drunkard as sure as he lives," he said. "I have never seen a child who hated a drunken man, but would surely be a drunkard." This remark frightened Dyer, and he remembered the prophecy. In later life, he stated that he was born with a love of whiskey. He could not remember when he did not desire it. Whenever he tasted it, the thought of this drunken man terrified him. A temperance lecture which he heard led him to sign the pledge,

Boyhood Experiences

and he became an earnest advocate of temperance.

Camp Meetings

At camp meetings which he attended in his boyhood, he received abiding impressions. At one of these there were present converted Indians. Eight of them came out clothed as white men, their long black hair, combed, falling to their shoulders. Taking their seats, without books or notes, they sang in their own tongue:

> O, how happy are they, who their Savior obey
> And have laid up their treasure above!

In September, 1830, he attended a camp meeting in Madison County, Ohio, and decided to unite with the church. He was afraid to attend the class meeting. The leader, who was tactful, gave him needed encouragement and helped to assure him of the reality of his conversion. From that time Dyer believed the class meeting to be one of the greatest means of grace in the economy of the Methodist church. "When the camp meeting was held again on our circuit, thanks be to God through Christ," he wrote, "I was made a new creature; my burden was rolled off, and I rested sweetly in my Saviour."

Compromise Rejected

One night, riding in the woods, he was strongly tempted to lessen his devotion. The

suggestion came to him in this form: "If you deny and separate yourself from all amusements you will be a castaway from young society and the subject of reproach." He decided to set his standard lower. He would follow a middle course. "Just then," he said, "the Spirit left me as plainly as He came when I promised to forsake all sin and live for God and His grace. My hair seemed to rise, and I felt to see if my hat was not going off my head. Darkness pervaded my mind and I repented of my wickedness and struggled back into the light. That settled the question of worldly amusements for all time." In his twentieth year he went with his parents to Illinois.

Fears

In 1837 a severe temptation came to him. While reading the book of Job he thought that his own trials would doubtless be similar to those of the patriarch. He was greatly distressed. He feared he would be unable to endure the anticipated test, and the thought came to him: "O, I am fully prepared, it would be better to die now, and go to the land of the blessed and sing the songs of heaven forever." He offered this prayer: "O, God, if consistent with Thy will, take me speedily to Thyself, while I feel that Thou art mine and I Thine." In his

prayers for death he entreated and agonized. But such petitions were not long continued. As he prayed in the forest he seemed to hear a voice behind him, saying: "Your work is not done; go ye into all the world and preach the Gospel." He never afterward sought to hasten his own death.

Invited to Serve

Soon after this experience, his pastor urged him to take charge of a class meeting. Dyer felt that the scant educational advantages he had enjoyed unfitted him for such a serious task. "I would rather be nothing," he said, "than a poor Methodist preacher." But he took the class. Soon after, Peter Cartwright, one of the most ardent and faithful of home missionary pioneers, licensed Dyer as an exhorter. He also became a circuit steward.

Aids Pastors

Pastors received a meager support. Dyer tried to lead the people to give more liberally. For a long period the presiding elder, and the pastors in the conference, had received only about one-half of the amount due them. Not one preacher had been paid all of his insufficient allowance. At the quarterly conference, Dyer, himself a class-leader, moved a resolution that a bill be made out against each class, according to their numbers and ability, and

that each leader collect it or pay it. "We had a mighty stir," he writes, "but all except one leader agreed to try it. On the fourth quarter we met the claims. I had to put up ten dollars out of my own cash."

First Sermon

In 1844 he went with his family to Wisconsin. There he began to preach the Gospel. He was appointed to speak once a month in one of the churches and in the presence of the presiding elder. His first attempt was memorable. He could not find a subject. Finally the hour for him to speak arrived. He was forced to begin. Describing his experience, he writes: "After the preliminaries I announced the text. Suddenly, I became so blind that I could scarcely see nor could I utter a word. After trying for some minutes, I said: 'Brother Snow, you must preach.' But he said: 'Go on,' and I tried again; but soon said: 'I will quit,' and sat down. As I retired, I saw that everybody's eyes were straining at me. You may believe that the preacher felt as if he could have crawled in an auger hole if there had been any. As the people left, it was discovered that three or four penitents were weeping and not willing to go without prayers. We continued with them until they were all con-

verted. The preacher in charge said he had been blessed and was looking for a revival. The Sunday school superintendent said that he had been praying and that his prayers had been answered." This experience was a great trial to Dyer. On the following Sunday night over three hundred people crowded the meeting house. Dyer arose and said: "I suppose you all remember last Sunday night's failure; but I am not yet convinced that there is no preach in me." This bit of pleasantry relieved his embarrassment and he was able to conduct the meeting throughout.

A Clear Call

Before this, Dyer had been asked by the presiding elder to act as a supply on a preaching circuit. He declined to serve. Instead, with his brother Thomas, he visited the mines which they owned. Their horse became frightened, tore the wagon to pieces, and they narrowly escaped death. The next day, working in the mine, Dyer went down into the shaft about thirty feet. He became so depressed that he was unable to continue working. Finally, he sat down in the shaft and said: "Oh! Lord, what ails me?" Then he recalled promises he had made to the effect that as the way opened he would preach the Gospel. The way had

opened, but he had refused. He put his pick and shovel into the tub, stepped into it himself, and called out to the man above, "Hoist," and was drawn up out of the pit. The man asked him what he meant by coming up. Dyer told him that he was going to quit work for a while. When he met his brother Robert at the cabin, he said to him: "I am going to try and preach the Gospel." The presiding elder immediately gave him an assignment and he began work. His ministry then, and throughout his active life, was in newly settled regions and largely among rough miners.

Dealing with a Hypocrite

At one meeting, in a series that he conducted, a young man came in and took a chair. A rough fellow said to him: "What are you going to do with your chair?" He replied: "I am going to the mourners' bench." He answered: "I bet you a quarter." As the meeting went on they completed their betting arrangements. When Dyer invited those to come forward who wished to make a public confession of their faith, the young man went up with the others. "The next day," says Dyer, "the saloon-keepers had their fun. A friend told me of the situation. We had an-

other appointment given out for the evening. When the time came to call seekers, I spoke of the meanness of any man that would come on the bet of a quarter; such a creature would sell his soul for a sixpence, spend the sixpence for whiskey and go to the devil at last. But several came, and the same fellow came again, of course, for he had money at stake. I said: 'Sing a verse.' At the close the preacher stepped up to Jim, slipped his hand in his collar, and said: 'You came here last night on the bet of a quarter.' He replied: 'But I did not spend it for whiskey.' 'Well,' said the preacher, 'I believe that it was your business,' and pulled him up and said: 'You put for the door, or I will put you out at the window.' The fellow said: "You asked me here for prayers, and I want you to pray for me.' The preacher said: 'You must pray for yourself.' 'I can't pray.' 'But you must; I will teach you; say, God have mercy on me, a sinner.' By a little squeezing of his neck he was induced to say the prayer, but spoke very low. He was asked to pray louder. He then said his prayer so that all in the house could hear. He did not cease praying till we closed. The house was crowded; but while the above

scene was passing, you might have heard a pin drop. That fellow never touched us again. A talk was given on the principle of such a course. The man who bet with him, came and apologized to the preacher. I was never again intruded upon by rowdies."

Admitted to Conference

In 1851, at Waukesha, Wisconsin, Dyer was admitted to conference, the first in a class of twenty-three. He preached on a two weeks circuit and had eight appointments, three on each Sunday. During the year there were encouraging revivals. His work was difficult, his salary wholly inadequate. His annual expenses were three hundred dollars in excess of the amount he received.

Richland Mission, Minnesota

He was next appointed to the Richland Mission, Fillmore County, Minnesota. Taking a mule and a buggy, he began his journey with his oldest son and visited preaching stations on the way. At Brownsville was the only school-house in the territory of which he knew, and also a Methodist class-meeting attended by about twenty members. At the next town, he found two Christian families. One gave him a cordial welcome. Dyer was told that it was the custom to have family prayers daily, morning and evening, and on

Thursday evening, a prayer meeting. It was the first prayer meeting of the kind he had ever found.

Decreased Revenue

Throughout the winter of 1855–6, he held evangelistic meetings on his circuit, a region that was rapidly filling up with new settlers. It was the coldest winter he had ever known. In 1857 came a financial crash, resulting in much distress. In his characteristic way Dyer said: "Nothing was at par except the salvation of our souls. Thanks be to God, no drouth, flood, nor financial depression, can stop the constant fullness of the grace that comes from above, but it may retard the building of churches and break many a good man financially."

Isolation

Dyer, with his fifteen year old daughter and his twelve year old son, lived in a cabin on a farm. Their nearest neighbors were a mile away. As his wife had died, it was necessary to leave the children alone while he was on his long tours. At night his daughter cried with fear. He committed his children to God and went on with his work, saying, "Our God, seldom, if ever, permits evil to befall us or our families, if we keep on preaching the Gospel." This Dyer did. He gave generously of his own money toward the support of the church during

the panic of 1857. He contributed forty acres of land, a large part of his possessions. Helping others who were in greater distress than himself, he became impoverished. That he might pay his debts, he sold his mule and walked to his far distant appointments. He visited every house on his circuit, and talked to the people respecting their salvation. "I spent my time thus, until nearly December," he said, "when I undertook to hold a protracted meeting, at what was called the red school-house. There I visited twenty-seven families, about all in the school district, and found but one old lady that gave me any evidence of saving grace. I saw all except one family. On my way to their home, I met a boy and asked him about them, and he said they had gone away. 'They expected you would be there', he went on, 'and give them the devil.'"

A Firm Convert

At another place he held meetings in a private house. There were nearly twenty-five converts. Ten professed conversion at one watch-night meeting. It had been announced that a ball would be held at the same hour, but the man who was to furnish the music for it attended Father Dyer's meeting and decided to live a Christian life. The people who had arranged

the ball said that five dollars would buy this man off. The man remained firm; he did not attend the ball and it was a failure. Several others were reclaimed, and some converted. A class of sixteen was formed.

Brave Women

Christian women in these new communities had many bitter experiences. The wild life of their husbands caused not only poverty, but also deep mental distress. There is pathos in Dyer's description of their experiences: "One of the hard cases was a man of family. He loved his company and spent his money. His wife grieved, as he was wasting his living. She went to a neighbor whose husband was in the same row, and they agreed to take axes and knock in the door and windows on the west side of the house, as the wind was blowing from that way. The courage of one failed her; but the other, firm in her determination, knocked the window in the first lick, and struck down the door next. The wind blew the lights out and everything off the table. The whole crew thought it a mob, and jumped out of the window on the other side, and ran away. At another time a saloon-keeper bought six barrels of whiskey and laid them on their sides, with the ends against the weather boarding. Somebody, so the same

lady told me, bored holes through the boards and into the heads of the barrels at the lower edge, so that there was but very little whiskey left in any of them."

Circuit Work

On his journeys Dyer frequently fell into the water in his efforts to cross streams and sloughs. Once his horse fell into a broad slough and went down to his body in the mud. "I got off," he says, "and took the bridle reins and pulled and the horse made a lunge right toward me. I made for the shore, and the horse after me, and by the time I got to terra-firma, was covered with black mud. I pulled the dry grass and wiped my clothes as well as I could and also the bridle and the saddle and the horse. While I was in this predicament, I thought this was too much for anybody except a Methodist preacher, who had made his vows to take things as they come." He said nothing could compensate him for this trial but a good revival.

In Tatters

In 1858 floods and poor crops caused widespread suffering. The total compensation received by Dyer that year was fifty dollars in money and clothing. Poverty and suffering did not check his zeal. Occasionally, though, his lack of money was a means of temptation. At

one time his coat was so badly worn that there was not much left of it beside the lining from the elbow to the wrist on the under side. "Now you are going to the town," he thought, "and your coat sleeves are thread-worn to the lining!" "But I went," he says, "and had a good old Protestant Methodist preach for me and I exhorted. I thought I would tell on the devil the first thing and try to stop him. So I told how it was. I raised my arm up and said, 'I am ready to shake the last rag over you.'" The next day, sympathetic members of the church gave him a new coat. He said that he never forgot this kindness and that he didn't know how he could have endured his trials that year had not God revived the work all around the circuit.

Churchless Regions

His visits disclosed deplorable conditions. In a logging camp he found thirty-five men, who gave close attention to his sermons. One man, who formerly lived in New York, and who stood in his cabin door and listened, said that sermon was the only one he had heard for twenty-two years. In that entire neighborhood there had never been a school or preaching.

Pike's Peak and Westward

For the purpose of seeing Pike's Peak in Colorado, he left Minnesota, March 9, 1861. Before leaving, he reflected on some of the

results of his six years' ministry. He knew of over five hundred persons who had been led into the Christian life. At a large number of places visited, he was the first to preach the Gospel and establish a church. He had used up all his personal property and was in debt. His decision to promptly pay all he owed was faithfully carried out.

A Long Walk

On his way westward he met with a heavy loss. A landlord over-fed his horse, which had cost him one hundred and fifty dollars. He led him a few miles and sold him for a gun, an old watch and fifteen dollars, about what the bridle and saddle were worth. He then walked the remainder of the distance—nearly six hundred miles—making Gospel addresses on the way. On June 20, 1861, he reached Colorado, and on July 9, arrived at Buckskin Joe, a mining camp. On inquiry, he found that a funeral sermon, preached near the camp the previous year, was the first sermon preached in all that region.

In New Settlements

The Sunday after his arrival he held an open-air meeting. Logs were used for seats. On week nights he spoke in the streets. Four Sundays later, he went eight miles to conduct an evangelistic meeting. All the people, with

the exception of one man, were out staking off claims. This man invited Dyer to dinner. They sat down on the ground to eat. There was not a house, table, or stool, in the place. "From there I made my way up to Quartz Hill," Dyer writes. "There I preached to about thirty attentive hearers and felt that the Lord was with us indeed; walked back sixteen miles, and held two services. The last Sabbath visited Fair Play, and conducted the first preaching service held there. I also tried to preach the first sermon in Mosquito by a camp fire, as there was no house at the time in the place." For nine weeks he lived in a house made of poles and pine boughs. To secure a livelihood, he worked through the week by the day.

Preaching Amid Distractions

A few days later he arrived at Minerva, on Washington Gulch. As he entered the town on Sunday, he found one man "cutting and selling beef; others rolling logs down the hill; others covering their cabins; others building a chimney; and still others selling provisions and whiskey in a tent." He announced that he would speak. Forty men, with their mules and ponies, assembled. He did not know that even one person was in sympathy with him. "I got

in front of the tent," he says, "under the shade of a large pine tree, and led the hymn, beginning, 'Alas and did my Saviour bleed,' and as I tried in the old way to sing it, a number joined and helped; but some were selling, others buying and some packing their beasts. After this the poor preacher began to feel better and the people kept coming in until there were over one hundred. As I proceeded, I felt that God had revived his promise, 'Lo, I am with you alway, even unto the end of the world'! I was in the last camp east of California and had the evidence that God was in the wilderness, as well as in the city. . . . When I was about half through, three men got on their ponies in the outskirts of the congregation, and one of them waved his hat, and said, 'Farewell.' The speaker responded for the audience, and also said: 'God have mercy on your soul' and they passed away. Soon after a mule reached his head into the tent and took out a loaf of bread and started off with it; but was soon caught, tied up, and the bread taken away, so that we were getting rid of the stock. Notwithstanding these interruptions, most of the hearers listened with great attention. At the close, I gave out that I would have a camp-

meeting at night, as there were tents enough, and plenty of pine knots for light." Fires were built and one hundred and fifty frontiersmen came to hear the sermon. At these services the roughest men behaved respectfully.

In a Blizzard

On his way back to Buckskin Joe he was met by a severe snowstorm. His matches would not burn. "The prospect was frightful. I prayed, and dedicated myself to God, and thought that by His grace I would try to pull through. For five or six hours I waded the snow waist deep, until, almost exhausted, I leaned up against a tree to rest. I never saw death and eternity so near as then. My life seemed to be at an end; but I resolved to keep moving and when I could go no more, would hang up my carpet sack and write on a smooth pine tree, my own epitaph: 'Look for me in heaven'. Through the goodness of God, I reached the toll-gate about one hour after dark; and I shall never forget the kindness of the Swede who took me in and cared for me." At Buckskin Joe, he continued services for two weeks. Opposing forces were numerous. Two dances were held weekly. Two men were killed. In spite of these distractions the church was revived and backsliders reclaimed. In four

months he walked five hundred miles carrying his pack over Indian trails, across logs. He preached three times a week. He received forty-three dollars in collections. To meet his expenses, he spent in addition to this sum, about fifty dollars of his own money. He had worked by the day through the week. His clothes were worn out. His hat was patched with dressed antelope skin. His boots were half-soled with rawhide.

At Denver

Early in 1862, he visited Denver. He attended church, taking a seat in the back of the room. To his surprise, he found that the minister in charge was his friend, Colonel Chivington. He wore a military suit, a belt, and carried a bowie knife and revolver. He invited Dyer to preach the sermon. In a sketch of early times in Colorado, Colonel Chivington gives a highly pleasing picture of Dyer: "The first time I met him," he writes, "was at Buckskin Joe, at a quarterly meeting. If I have ever known a man anywhere who enjoyed preaching more than does Mr. Dyer, I am at a loss to name him. This is as it should be. Paul gloried in it, and why not all his successors? Mr. Dyer did not wait to rest from his long journey, nor to replenish his depleted empty

purse, nor to take his bearings, that he might find out which way the popular breeze was blowing; but at once drew the Gospel bow at a venture, and let the arrows fly thick and fast. He never so much as said, 'Sinners, if you do not want to get wounded, look a little out,' but drew the sword of the Spirit, throwing the scabbard away; and it has been flashing in the sunlight of peak, valley and plain ever since. As I write, I hear him shouting as he goes on his snow-shoes:

> See on the mountain top
> The standard of your God;
> In Jesus name 'tis lifted up,
> All stained with hallowed blood.
>
> Happy if, with my latest breath,
> I may but gasp His name;
> Preach Him to all, and cry in death,
> 'Behold, behold the Lamb!'"

Blue River Circuit

Dyer was next invited to take charge of the Blue River mission in Summit County, Colorado. He left Denver at once to begin work. At Georgia Gulch he found nearly one hundred and fifty people, among whom were a few church members. He announced meetings for the next Sunday morning and at a nearby town for the afternoon. At both places he was greeted by large congregations. At Georgia

Gulch, a Jew suggested that a contribution be taken. Twenty-two dollars and fifty cents, in gold dust, the only currency then in use, were collected. This donation was a great help to Dyer, as he had but ten cents when he reached the camp. On this circuit he visited five places every two weeks.

His Home

The cost of living was so great that he decided to buy a cabin at French Gulch and have a home of his own. His bedstead was made of pine poles, including the springs; his bed was made of hay. "My furniture," he writes, "was primitive and limited; a table and a couple of boards against the side of the wall for a cupboard, six tin plates, half a set of knives and forks and a few other indispensables." His library consisted of a Bible, a hymn book, the Methodist Discipline, two denominational papers and one daily paper.

Method of Invitation

His circuit not being large, he preached seven times each two weeks. Frequent removals of the people made his work difficult. He gave this explanation of his plan: "I concluded to get everybody out, and then preach the truth burning hot, whether my hearers were in the house, around the campfire, or under the shade of a pine tree. We

generally had good congregations, and the way we got them out was to go along the gulches and tell the people, in their cabins and saloons, where the preaching would be at night, and then, just before the time, stop at the door, where they were at cards, and say: 'My friends, can't you close your game in ten minutes and come and hear preaching?' I tried to adapt myself to the situation, neither showing that I felt above any one, nor ever compromising with sin or with transgessions, and being always ready to speak for the Lord Jesus Christ. I tried to make my cabin useful. It was about eighteen feet square and was the best place in which to hold meetings. The floor was hard ground. I got sacks and made carpet, and covered the table with two copies of *The Northwestern Christian Advocate*. Thus I preached to the people in my own house, not in a hired house, as the apostle Paul did." Dyer frequently conducted Gospel meetings in small camps where dances, a dancing school, and a theatre, were counter attractions. He referred to the dancing school as the first institution of learning in the mountains.

A Drunken Audience

At most of the dances in mining camps there was drinking and some drunkenness.

At a hotel near his home, a Christmas dinner was given, followed at night by a dance. He attended the dinner and was asked to remain for the dance. He declined the invitation and went to his cabin for the night. Several men who remained at the dance became intoxicated and decided that every man in the town must get up, and that the minister should either treat the company at the bar, or make a temperance speech. They passed Dyer's cabin and told him if he did not open the door they would break it in. He opened it, and they said: "We have come to take you up to Walker's, and you can either treat or make a temperance speech." He went with them, leading the company. "Soon there were over forty men," says Dyer, "and they called a chairman or moderator; but they were too drunk to be moderated. I got upon a box and stated my arrest and proposed to make the speech. They said: 'Go on.' I wound up and was about to take leave, but the judge said: 'I move that we vote that everything that Mr. Dyer has said is true,' and they gave a rousing vote. He said 'the ayes have it,' but that I must not go yet; and made and put a motion that they all give Mr. Dyer a dollar apiece; and that was

also carried." They took a hat and collected twenty dollars. Dyer thanked them, and went home to breakfast.

South Park Circuit

He was not only hindered in his work by the influence of the saloon but also by disreputable theatres. One summer several theatrical troupes visited the county in which he labored, and played at the camps on Sundays, as well as on week days. "I thought the devil was traveling the circuit as well as myself," said Dyer.

Appointed by Conference

Up to 1863, he had labored as a supply. In that year he received a regular appointment from the Kansas conference. It was a surprise to him, for he had not decided to remain in the mountains. He resolved to stay, stand the storms, do the best he could to build up the church, and leave events with God.

Unarmed

Many desperadoes were within Dyer's new district. His friends urged him to arm himself. He told them that he would try to make his trips when the murderers were not watching, and that if he were killed, the murderers would find no pistol to add to their supplies. He gave two other reasons: first, he did not have sufficient money to buy a pistol; second, for two years he had safely passed all sorts of men and had often



FATHER DYER'S CABIN IN THE MOUNTAINS

slept alone under the shade of pine trees, when he had reason to believe the Rocky mountain lion and bears were his nearest neighbors. He felt that he was still in the hands of God, whom he was trying to serve: and that He who had kept him from being a prey of wild beasts, would keep him from these unknown murderers.

Rocky Mountain Conference

In 1863, the Rocky Mountain conference, now the Colorado conference, was organized. Dyer was appointed to the district which included Park and Lake counties. Within it were but twelve members of the Methodist Episcopal church. That he might attend the conference he walked two hundred miles. A friend gave him a cabin, which he made his home. The principal occupation of the people was gulch-mining, as the water failed in many places. When news came of mining opportunities in Idaho and Montana, one-third of the population left. The people who remained were too poor to leave. This, Dyer says, was his own state. Winter was approaching. With what he had, and with the little that could be expected from collections, he would not have more than half enough to carry him through. He bought three sacks of flour at fifteen

dollars a sack and "trusted to Providence for most of the rest. About mid-winter, I found myself without means, and so sought work, but could get none, unless I worked on Sundays, which was out of the question, except to prevent actual starvation." In mid-winter the mail carrier who took the mail from Buckskin Joe to Cache Creek, a distance of thirty-seven miles, offered Dyer eighteen dollars a week to carry the mail on this route on snow shoes. As Sunday work was not required, and as he could preach nearly as often as he had been doing, he made the contract.

Mail-carrier and Evangelist

Each week he preached three times and carried the mail across the Mosquito range. He also carried express matter, by which he increased his income three-fold. The mail weighed about twenty-five pounds and the express matter nearly seven pounds. He walked on snow-shoes, drawing the sled thirty-seven miles each way, over a mountainous Indian trail covered with snow, from three to twenty feet in depth. He encountered terrific snow-storms and several times narrowly escaped death. The year was filled with hard toil and with excitement, both spiritual and physical. Out of many perils God in His mercy delivered him.

Counting not the Cost

At the opening of the next conference year he was sent out without any missionary help. He thought it was not just. Before he left, Bishop Ames, who was his friend, said: "Brother Dyer, I hope you will do well in the mountains. I am told you are highly esteemed out there; and it is well for you to know that you are appreciated. It may do you good." Though the outlook was dismal, Dyer went forward. "I resolved to go and do what I could," he bravely said, "survive or perish." He believed it was his duty to preach the Gospel whether he was adequately supported or not. He received only forty dollars for missionary work during the year, but toiled none the less cheerily and heartily.

South Park District

The following year his pathway was darkened by sorrows and trials. His younger son was injured in the army; his older son was killed. Gardens and crops were destroyed by a grasshopper plague. Money was scarce. The people in his district could barely make a living. "Many of them were so poor," he wrote, "that the preacher ought to have had something to give them." Sympathizing with others in their troubles, and patient in his own bereavement, he pressed on, making opportunities for the preaching of the Gospel. At most of the places

he visited, people said: "This is the first preaching we have heard in this county." "Others said: "It is the first preaching we have heard for several years." Visiting an old acquaintance in the mountains he was invited to tarry for dinner. "After the blessing was asked, a half-grown son nudged his father in the side, inquiring, 'Dad, who was he talking to?'"

Renewings

Several camp meetings, attended by many itinerant preachers, refreshed the lonely and isolated workers. Out of the fullness of his heart, Dyer wrote: "Few know how we appreciated those seasons, after our long exile with people taken up with sin of every grade, none even to sympathize with us and cheer us on our way." He said he loved to think of the few with whom he had shared privation, danger, and religious joys in the Rocky Mountains. In 1866 he preached at least four times through the week, and when possible, three times on Sunday. Often he spoke in the morning and traveled twenty miles to conduct an afternoon service. Some of his experiences he portrays in the following narrative:

Vicissitudes

I started from the south bank of the Platte, at Fair Play, on my shoes, supposing that I could stand walking, as in the past; but having ridden on horseback all summer, I soon felt the effects of the change. At six I reached Platte

crossing, and expected to find a foot log, but it had been washed away. There were two crossings, ten rods apart. I started down the creek. The snow had covered everything; and as I passed over some willows, I broke one of my shoes; but got to the ford and saw that there was no way to cross but by wading. It was after dark. I sat down on the snow and took off my boots and socks. The stream was running full knee-deep of slush, and was about sixteen feet wide. I waded across, wiped my feet as dry as I could with my handkerchief, got my boots on, and made four miles through the snow to Garro's Ranch. I was tired out, and so hungry that I could have eaten anything. My condition was anything but enviable. But it was to go or perish. The snow was a little packed by the wind, which was on my back, and helped me a little. I could only make about one hundred feet before having to rest. I was warm, except my feet. I had one snow-shoe and could scrape the snow off the ground to make a place to stamp my feet so that they should not freeze. I got within a mile; stopped to rest. I dug a trench in the snow long enough to lie in. The wind blew the snow and the scales I had knocked off, over me, and it seemed like being buried alive, the clods being shoveled in on the coffin. I soon got out of that hole, and at last, near eleven o'clock, steadied myself by the door-knob with one hand and rapped with the other. Mr. Garro jumped out of bed with his revolver in hand, ran upstairs, hoisted the window, and cried out: 'Who's there?' The reply was, 'It is Dyer.' He was astounded, and hurried downstairs without shooting, brought me in, and set me a supper, with hospitality so royal a king might envy. I remember yet how thankful I was to the good Lord, that I got in; and how good that hay bed felt, and how greatly refreshed I was the next morning. Nothing but the grace of God, and what little grit I had in me, ever got me through.

Building a Church

Dyer was alert to find suitable buildings for church use. At Fair Play he found a two-story,

hewed log building that had formerly been a hotel. Two men, who owned ox teams, promised that if he would remodel it they would draw it to the lot. Dyer furnished the purchase money and employed a man to help him take the building down. The teamsters who had promised to help, after making one trip, gave no further assistance. There was but one church member in the town and he was a day laborer. A man said he would draw the building for one hundred dollars. Dyer himself contributed the money, and with another pioneer preacher, began the work of reconstruction. Within a month they had the building ready for meetings, and dedicated it without debt. It was large enough to hold all the residents of the town.

A Timely Discovery

Up to this time Dyer had preached mostly in private houses and stores. At one of the latter, seats had been placed and people gathered. The proprietor arranged for Dyer to stand at the end of the counter. After he had taken his place, he looked up, and directly over him saw a sign bearing the words, "Good Whiskey." "I never can preach under such a sign as that," he said. The proprietor cheerfully took the sign down and Dyer preached to a congregation of thirty people.

During that year, one Sabbath afternoon, weary and dusty from a walk of over one hundred miles, Dyer met with a Sunday school. The pastor announced his presence as follows: "Children, old Father Dyer is in the audience, and after singing this hymn he will make a short talk." The hymn was sung and the pastor invited "Old Father Dyer" forward to the altar to address the school. "This reference," writes a friend acquainted with the incident, "quickened the pulse of Dyer, as he walked upon the platform with a firm and elastic step. With a peculiar twinkle in one corner of his eye, in a drawling tone of voice, he began with: 'O-l-d F-a-t-h-e-r D-y-e-r; yes, children, O-l-d F-a-t-h-e-r D-y-e-r. I may be old; but I am not barefoot on the top of my head; neither do I wear store teeth tied into my mouth with a string.' The point of the joke will readily be seen, when we bear in mind that though their pastor was about twenty-two years younger than he, yet the top of his head was 'above timber line,' and he wore false teeth." When, in ignorance, the faithful itinerant preachers were derisively called "circuit riders," Dyer said: "I never rode a circuit; I always rode a horse!" Wittiness

New Mexico

In 1868, Dyer was appointed to New Mexico. He protested against the assignment and urged the Bishop to send some one better qualified. The Bishop replied: "You preach to all the Americans; do what you can and see where and how the Mexicans can be improved." Describing his new district, Dyer said: "That year I took in Trinidad, being the first Protestant who ever tried to preach there. This appointment was not taken without at least some knowledge of the labor, privations and dangers attending a Protestant preacher in that field. I already found that it was not Mexico, but New Mexico, the outside or fag ends of an old Latinized nation, that had been ridden over by Romish priests. Being the first discoverers of our American continent, their church, I supposed, had lost almost all but form and ceremony, and had been backsliding ever since. And I was going into the most illiterate part. I have seen men by the dozen go to church in the morning and by eleven o'clock the same men carrying their chickens to a pit to have a cock fight in plain view of the priest's house. They were communicants, and yet I never knew one of them to be brought to account for violating

the Sabbath. My prayer is that God will convert and reform that whole country. Indeed, it is rapidly becoming enlightened and improved in every way." Dyer selected a place for a high grade school, and secured the Rev. Thomas Harwood and his wife to direct it. Mr. Harwood, who began his labor in 1869, was the first Methodist preacher Dyer had seen in New Mexico. "He took my place," he said, "and I have reason to thank God that the result has been so good." The following year Dyer traveled throughout New Mexico, making his home at Santa Fé. His work was not without danger and temptations. "The Apache Indians were frequently on the scout. If sighted by them, it was necessary to outrun them, kill them, or get scalped." The outcome of his work in New Mexico was exceedingly encouraging. During his life-time over eight hundred converts to Christianity united with the Methodist church in that country, and twenty native Protestant preachers were raised up. Results

In 1870 he was appointed to what was called the Divide Circuit, lying south and east of Denver. Four weeks were required for the visitation of all the places in this district. The settlers were largely ranchmen. Dyer said the "The Divide Circuit"

loss of a cow was more seriously felt than that of a human being. The killing of a man was overlooked and little effort was made to find the murderer, but when cattle were stolen and the thief was found, he was usually hung.

Checks to Evangelism

On this circuit distractions and impediments abounded. Dances, however, were among the most serious hindrances to his work. "If we are trying to promote a revival, the dance is the best means to dissipate all serious reflection. I tried to do all I could to stop vice, and faithfully preached the Word wherever a few could be got together. Yet one decade without the Gospel or religious example or associations has a wonderful effect on people, even on those who have been trained well. It seems almost impossible to turn them again to righteousness, while the children lose all interest in anything that is moral, and have an utter disrelish of religion." He gave two years to work on this circuit, preaching and exhorting on an average four times a week. His rides were hard and long. He expended two hundred and forty dollars more than he received. Two class meetings were formed, and there were conversions.

A Meeting in the Snow

On the third night of a series of evangelistic meetings, about the time for the meeting to begin,

"a blizzard, heavy wind and fine snow, came up, too severe to be encountered. But a dozen of us got to the school-house and I tried to talk a little, and proposed to have two or three prayers and quit. But a young lady came and kneeled at the altar and although the wind blew in the snow until it was two inches deep on the floor and we were all white with it, she never stopped praying or rose from her knees until the blessing came." It was in indications of repentance, such as this, that Dyer found his abundant reward.

Outrages in Lake County

Many living in Dyer's district were reckless and godless. Among the evil characteristics which he enumerates, were lying, stealing, covetousness, tale-bearing, and murdering. With scant cause troublesome dissensions arose. The older settlers frequently attempted to dominate the newcomers; many of the latter were quarrelsome. Conflicts were numerous and ominous. A slight offence would sometimes lead to murder. Mobs were formed, people were driven out of villages and many were killed. Dyer's own son, a judge, was shot at the close of a trial at which he presided. His murderers were never brought to justice.

Unequalled Hardships

Dyer was appointed to the most difficult district in Colorado, a district for which no

missionary appropriation had been made. "To be sent to the hardest circuit at my time of life, and not on equal footing with other preachers of the conference, was rough on me and unfeeling in those who sent me, but my old time loyalty stood me in hand, and I concluded to go and do the best I could for a year." The county in which he labored began forty-five miles west of Denver, extended to Utah, and north to Wyoming. Seven counties were ultimately made out of it. As late as 1889 there were but few preachers of the Gospel within this large territory. The unsettled condition of mining camps was unfavorable to the keeping up of religious societies.

Dancing and the Church Organ

At a settlement where he preached twice each Sunday there were nine saloons, all supplied with card tables. At the frequent dances the church organ had been used. "About dark, one night," writes the aged and sorely troubled pioneer, "I heard something in the church and ran out. A wagon was backed up to the door and the organ was almost loaded. I objected, and was told that they had leave from the officers of the church. But I was firm and they left without it. I speak of these things to show how little regard people had for sacred things,

and what a preacher had to contend with and what material he had to work on. Some would say that such should not have the Gospel preached to them. But I think they ought to have both love and Gospel. O, may God send men after His own heart, who can thunder His wrath, as well as display the glories of His salvation!" He closed his last two-year period on this circuit in his seventy-sixth year. He had preached on an average oftener than three times each week. The tax on him had been exceedingly heavy. "For an old man who has always kept going, to stop is distressing," he said. "The time hangs heavy on his mind. Only the grace of God and the prospect of an eternal home, can keep him in a cheerful mood."

Father Dyer, as he was familiarly known, preached in more obscure and in more new towns in Colorado than any other man during his lifetime. One who knew him well gives him deserved praise by saying that he never knew discouragement, failure or defeat, preaching everywhere, whether audiences were large or small. His sole ambition was to preach the Gospel in such a way that men would be converted. "He was never particular where he preached, whether in the street, saloon, cabin,

school-room, church, or mountain, valley or plain, so he delivered the message of salvation to dying men. In his preaching he never once considered ease, popularity or salary. When taking a collection, he was always glad to get his hat back, if perchance there should be nothing of value in it, for he had spoken the truth to sinful men. The one burning desire was that he might not build upon another man's foundation. His sermons always had the true gospel ring. Everywhere he proclaimed a free salvation; yet in his denunciations of wrong he spared neither friend nor foe. His ready wit and religious enthusiasm carried him through, winning the respect of saint and sinner."

Father Dyer was a noble type of the hardy pioneer preacher. He bore without complaint the hardships that come from contact with na ure in the rough — wild beasts, desolate mountains, merciless blizzards. Neither did he shrink from personal association with men who had been hardened by years of reckless, sinful living. Through faith he escaped dangers, wrought righteousness, from weakness was made strong. He was conscientious, untiring, fearless. He was a radical in all good things, it

was said. Evil he stingingly rebuked. Yet he was sympathetic, and in all his arraignments of men, because of their wickedness, he tenderly sought their salvation. His parting address at one of the Colorado conferences has been described as a tender testimony to God's goodness and to love for the brethren. Viewing him in the large, these strong words, applied to him, seem not too strong: "He was a graduate of God's school for heroes."

Questions for Study

Aim.—To secure a knowledge of the character and work of Dyer and of the condition of the early settlers in Colorado.

The Pioneers

1. What were some of the characteristics of the pioneers? Memorize the quotation from Horace Bushnell.

2. According to President Roosevelt, what were the virtues of the pioneer preachers?

Boyhood of Dyer

3. When was he born? What is said of his ancestry?

4. What experience helped him to become strictly temperate?

5. How was he influenced by camp-meetings which he attended?

6. What two strong temptations came to him in his early Christian life?

7. In what capacity did he begin active Christian service? What did he suggest for the benefit of pastors whose salaries were unpaid?

8. What occurred when he first attempted to preach?

9. In what manner did the distinct call to preach come to him?

10. How did he deal with a hypocritical "mourner"?

11. When was he admitted to conference? Where?

AN ITINERANT PREACHER

12. What particular trials did his children endure? Describing the panic of 1857, what did Dyer say? How did he use his own money?

13. What peculiar trials were endured by many Christian women in the mining camps? How did two of them endeavor to save their husbands?

14. In what way did Dyer conquer a temptation which came through his poverty?

15. In what, partly, did the first six years of his ministry result?

16. Give the main features of his journey westward and of the beginnings of his ministry in Colorado. According to Colonel Chivington, what were some of his characteristics?

17. Describe his home and his method of inviting people to the meetings he conducted.

18. Though vicious characters were on his circuit, why did he not arm himself?

19. What were some of his experiences as an itinerant in Park and Lake counties, Colorado?

20. Tell of his trials, and of some of the conditions in the South Park District.

21. What did he do to secure a church for the people at Fair Play?

22. State, in substance, some of his experiences in New Mexico. What, in part, resulted from his labors?

23. What was the character of many people on the "Divide Circuit"? Tell of the evangelistic meeting in the snow.

24. What conditions did he meet in Lake county?

25. To what kind of a district was Dyer sent in 1879? Relate some of his experiences.

References

The Snow-Shoe Itinerant. An Autobiography of the Rev. John L. Dyer. Cincinnati: Published for the Author by Cranston & Stowe. *Difficult to obtain.*

Leavening the Nation. By J. B. Clark. New York: The Baker & Taylor Co. $1.25.

Christianity in the United States. By Daniel Dorchester. New York: Eaton & Mains. $3.50.

The Minute Man on the Frontier. By W. G. Puddefoot. New York: Thomas Y. Crowell & Co. $1.25.

Publications of Home Mission Boards on Work in Mining Regions.

Topics for Papers and for Class Consideration and Discussion

1. The Character of Dyer. Review the chapter and describe four or five of his leading characteristics.

2. Trials of Home Missionaries. Give a summarized statement of the trials of Dyer. The trials of other early itinerant preachers. Trials of home missionaries now at work.

Christianity in the United States. Dorchester. Pages 388–394.

The Minute Man on the Frontier. Puddefoot. Pages 2–47.

Home Missionary Magazines. Current issues.

3. Home Missionary Activity in Colorado, Past and Present. Give latest information relative to the work of your Denominational Home Mission Board.

Leavening the Nation. Clark. Pages 153–165.

Literature, or *statements* from the Secretaries of your Denominational Home Mission Board.

4. Home Missionary Work in Mining Sections. The present work of your Denominational Home Mission Board. The need of extension.

The Minute Man on the Frontier. Puddefoot. Pages 197–210.

Publications of your Denominational Home Mission Board on work in mining regions. Where these are not available the Secretaries will gladly furnish special information.

Now let the church set the battle in array all along the line, and call for a captain in every rank both front and rear. Every man must be a leader. Not to do the same work, but to be fitted for detail to special service anywhere, at any time. This will call for incessant drill. There must be instruction camps everywhere, not only in the meeting house, but in the school house.

—JOSEPH WARD

JOSEPH WARD

Chronological List of Events in Ward's Life

1838. Born at Perry Center, Wyoming County, New York, May 5.

1865. Graduated from Brown University, June.

1868. Graduated from Andover Theological Seminary, May.

1868. Became Pastor of the Congregational Church, Yankton, South Dakota, November 1.

1870. New Congregational church dedicated at Yankton, July 17.

1872. Congregational church at Yankton reaches self-support, April.

1881. Founded Yankton College, Yankton.

1881. Became President of Yankton College.

1883. Resigns Pastorate of Congregational church, Yankton.

1889. Died at Yankton, South Dakota, December 11.



Your friend.
Joseph Ward.

VI

JOSEPH WARD

Early Home

JOSEPH WARD was the child of Christian nurture. His mother was a woman of sterling character. His father was a young Christian physician who had moved from Berkshire county in Massachusetts, to the Genesee country in New York State, then a frontier section. In the new home New England customs were introduced and maintained. On Saturday night their Sabbaths began. Every night the curfew bell sounded. The ending of a human life within the parish was always announced by the measured tolling of the church bell. The standards of life in his home and in the community were high, and were a rich legacy to the young boy.

Early Reading

Not being strong in body, Ward was kept out in the open. As his strength permitted he attended the district school and later the local academy. Before his eighth year he had read Josephus' History, Milton's Paradise Lost, and Rollin's Histories. When he finished a book,

he knew it. To a remarkable degree he had the ability to appropriate and retain what he read.

His Mother's Influence

When he was five years old his father died, leaving to the care of his wife four young children. Joseph's mother, who was an invalid, was a woman of rare wisdom and tact; she was wise, patient, and careful, in her efforts to train her son. In her room plans for study and play were considered, and there Joseph did much of his reading. "Tender thoughtfulness and sympathy for others, which were his marked characteristics as a man," his sister writes, "were nurtured, not to say begotten, by those years of loving ministry. His strong faith in the eternal verities, faith which made him rest with sure confidence on God's promises, this it was which he knew to have been his mother's support and in this she triumphed." Thus, from the outset of his life, the young soldier of the cross was being trained to put on the whole armor of God.

A Teacher's Tribute

Even at this early period those who knew him were impressed with his strong personality. "Considered altogether," said one of his early teachers, "his intellectual make-up, his tone and elevation of character, his breadth and his soundness of judgment, he was the strongest

and most promising young man I ever met. In the long stretch of years since then, among all the young men I have observed in colleges and elsewhere, reckoning him on the broadest and clearest lines that point to high usefulness and value as a man, I certainly have known very few who would rank with him." He was led, through the influence of this gifted teacher, to have an eager desire for a college education.

Preparatory School and College

His preparatory school life was marked by unselfishness, by comradeship and by freedom from cant. He was active in base ball and foot ball, and was often chosen umpire. The joys and trials of his fellows he usually shared. Even in those boyhood days he encouraged those who had a mind to revolt at hard tasks. Boys who were sorely tempted found in him an effective helper and counsellor. In the class prayer meetings he was a leader. Professor Churchill gives a graphic description of him as he then appeared: "The eye was first attracted by his unusual height, by the maturity of his appearance, the modesty and manliness of his bearing, and the kindliness of his expression; the ear was charmed by his gentle tones as he reverently read the Scriptures, and led us in prayer with the intimate cadence of one accus-

tomed to communion with his Father; when he spoke to us of his personal experience, and his knowledge of the religious needs of school life, there was a blending of diffidence and self-possession that won the listener's sympathy and confidence. He spoke briefly to the point, in an unpretentious way, but yet with such a quiet strength and authority that I felt he was not only the leader of the prayer-meeting, but also one of the leaders of the school. And so indeed he was." In September, 1861, he entered the freshman class of Brown University.

In the Army

A few months later an urgent call for volunteers led him to join Company D, and go to the front. He became ill, and in the following September was brought home in a delirious condition, suffering from a severe fever. Soon after his recovery his intense desire to serve his country led him, as an agent of the Christian Commission, to minister on the fields to those in need.

Love of Truth

One who was with him at Brown relates a characteristic incident. Edward Everett Hale had just written his unique book, "A Man Without a Country," and Ward read it. "He burned with indignation against our government for so abusing a man, even though the

man was a criminal. At first he could not be convinced that the story was fictitious, but when Mr. Hale declared it a pure invention, Ward turned his indignation, but little modified, against Mr. Hale, for having trifled with the feelings of patriotic people by such an invention. The faith in the truth of that which on the surface appeared true, the indignation against the government for which he imperiled his life, the condemnation of a lie told for any purpose, these reveal the man, uncritical, but a lover of truth and a passionate, energetic devotee of what seemed to him right, a modified Puritan of a later age."

Theological Seminary

Having completed his work at Brown University in the class of 1865, he began his studies for the ministry at Andover Theological Seminary. This famous institution was in a prosperous condition. Many of the professors, because of their scholarship and ability, were widely known. The missionary spirit was vigorous. "The whole institution felt the stir and the aspiration of the new era, the quickened pulse of the new life, as the nation, once more united, at peace, and free, entered upon its marvelous career of sudden growth and unprecedented prosperity." When Ward began his

work at Andover he found himself amid familiar and congenial scenes. As a student at the Academy for three years he made many friends, to whom he returned with delight.

Efficiency

He quickly won the reputation of being a doer. His efficiency brought to him many outside tasks. When the library, consisting of thirty thousand volumes, was to be removed to the new Brechin Hall, he was appointed to direct the transfer and to classify the books. He formed a new plan for boarding the students, and in its execution showed unusual business ability. These side-lights on his character reveal him as one who was no idler, who had already become a leader, and who was being trained for tasks still harder.

Characteristics

His leading characteristics stand out clearly in descriptions of him by his fellow-students: candor of judgment; frankness and openness of expression; quickness of sympathy; abounding good humor; fertility of resources; a turn for practical business; integrity and solidity of character; and robust but gracious piety.

Activity

His development was not one-sided. He was an all-round student, giving himself without reserve to preparation for his life work. He affiliated himself with the work of near-by mis-

sion Sunday schools; he attended neighborhood prayer-meetings; and he made house to house visitations. He took an unusual interest in missions and was elected to office in the Society of Inquiry, a missionary organization of the Seminary students. He kept in close touch with the Christian boys in the Andover Academy, and used his rare gifts of sympathy and tact in encouraging young disciples and influencing the wayward and the thoughtless to choose right paths. He readily accepted opportunities for the building up of the Kingdom. Hence his vacations were given to earnest Christian work. In the mountains of Vermont he spent his first spring vacation, as a representative of the Congregational Home Missionary Society. The large area of his country parish made necessary long and wearisome walks, often in snow and slush.

Invitations

In the middle of his last year in the Seminary Ward was invited to become the pastor of the Congregational church at Yankton, Dakota. At about the same time he was requested by the American Board to go to Turkey. As he wished to complete his Seminary work, he declined both calls.

At Yankton

At the close of his Seminary year he accepted an invitation to become pastor of a church on the Pacific Coast. He had packed his books, with the intention of making the journey by way of Cape Horn, as the Union Pacific railway had not yet been completed. Just as he was ready to leave, the way became blocked. Again the opportunity at Yankton was presented. He accepted it. This decisive step he never regretted. "I shall always esteem it a happy providence," he said, when the sunset hours of his life drew near, "that ordered my life so that I could begin and for so long continue my manhood's work in Yankton."

Early Days in Yankton

The Indian name, "Yankton," meaning "lost village," or "dwellers at the end," had been rightly bestowed. Yankton was sixty-three miles from a railroad, in a newly settled region. It had a population of less than three hundred souls, among whom were Indian traders and government officials. Most of the buildings were new and small. The postmaster carried letters in his hat, and gave them out as he met those to whom they were addressed.

Mr. and Mrs. Ward Welcomed

The arrival of Mr. and Mrs. Ward at Yankton has been graphically described by one who gave them a cordial welcome: "It was in the

early sixties. On a certain evening in November, just as one of those gorgeous sunsets, famous in this latitude, was fading into dusk, and lights were beginning to twinkle from the windows of every little cabin in the settlement, there rattled into Yankton a lumbering old stage-coach, bringing among other passengers, the new missionary minister and his wife from the east. They were Congregationalists as to church polity, and, together with the handful of Christian workers already on the ground, were some of those 'pilgrims of a latter day.'" As the stage rumbled into town a fellow-passenger, waving his hand, asked, "Do you know that there is not a single white man between us and the British possessions?"

Degeneracy

There was much in the life of the little town that was deplorable. Some called it the worst of the river towns. Within it were many bad characters. There were occasional murders. Lynchings were not unknown. Many citizens were notorious for their wildness and wickedness.

Indians

The Indians frequented Yankton in great numbers. They stealthily walked into houses without knocking, and would often look through the windows at any hour of the day.

They could be seen in large numbers on the main street, and the store platforms "were gay with the bright blankets of the squaws who sat about them, while the Indian men stood on the streets in silent knots and groups." Indian tepees were numerous on the present site of Yankton college. Indian women were the chief helpers in the homes, and it was stated that if any one wanted wood split, Indian women only could be hired for the purpose.

Leaven

But there were many residents whose attainments were high, and whose characters were noble. Yankton was the capital of the territory. Several United States officials, with their families, resided there. The presence of many noble women was particularly beneficial. "Even when I first knew the place, with less than four hundred inhabitants," said Ward, "there was a circle of women here the like of whom could not have been found in many eastern towns of ten times the population. . . . Brave and efficient for the duties of the hour, no one ever heard them complain of the discomforts of a new western town, but how many times have they taken up the work of removing those discomforts; and creating almost out of nothing, all those institutions that were lacking in the place!"

Beginnings

Ward first met his congregations in the capitol and later at a hall. Some of the women's prayer-meetings were held in an upper room, "where the walls sloped from the center of the ceiling to the eaves, and the women sat about on trunks, boxes and benches." The inconvenient accommodations did not quench their joy or lessen their faith in the promise of the Master to two or three gathered in His name.

Sociability

There were delightful social features, also, which aided in the growth of the church. In the beginning these gatherings were held in the little homes of the members. Meager accommodations did not prevent a warm-hearted hospitality, and perplexing situations were met good humoredly. At one social gathering, at which there was present the wife of the Governor, who had just come from the east, it was necessary to take down a bed to make room for a table, and the guests had to go in and out through open windows. Sometimes, when the supply of chairs was insufficient, the guests sat on the floor.

The First Bell

While meetings were being held at the capitol a river steamboat burned. A bell was an important part of the wreckage, and it was

given to the church. It was mounted on the capitol, and was the first church bell heard in Yankton.

A Christmas Gift

The faithful efforts of Dr. Ward, together with union of prayer and zeal on the part of the few but ardent members of the church, soon began to tell. The number of church attendants increased; the prayer-meetings grew; and the claims of out-lying districts began to be recognized. At a Christmas festival, held the year following Dr. Ward's arrival, there was a gratifying surprise. On the highest bough of the Christmas tree there was a little card, the inscription on which proved to be the choicest gift of the evening. The card bore this sentence: "Good for two lots on which to build a church. I. B. S. Todd." This gift greatly cheered the workers, and plans were at once made for the building of a church. Dr. Ward went about with the subscription paper, and many made prompt and generous responses. Some said: "We don't believe you will succeed. We will wait and see if you are really going to put up the building." But the pastor was a man of faith. The members of the church were willing to make sacrifices and saved money by self-denial. "This was a difficult process on the

frontier," one of them afterward said, "where there is always a need of bettering one's condition. But some put off the building of additions to their small houses, needed to suit the requirements of their growing families, that they might not fail to give liberally for the building of God's house." With such a spirit dominant, how could the work but prosper?

A New Church

In 1870, a new church was dedicated free from debt. Later an increased membership made its enlargement necessary. Dr. Ward looked into the distant future and considered what the town was likely to develop into. "We are not building for ourselves, nor for to-day," he said. "We are building for all the state and for generations to come. Let us be equal to the occasion, make much of our situation and rise to the height of our possibilities."

Methods

In his choice of methods Dr. Ward was wise and progressive. He was earnest in prayer; he expected the hearty aid of his fellow-workers; he was zealous in pastoral visitation; and he constantly sought to attain his Master's outlook on life. He took a deep, personal interest in the members of his church and congregation. He aimed to acquaint himself with their trials, perplexities and characteristics, and also to come

into such an intelligent relation with each, that he might give needed personal advice and suggestion. "As the families increased, he took the same personal interest in all the children, and watched over their growth and development as he did that of his own children. He seemed to feel a personal responsibility for the children he baptized. When they were old enough to read, he presented each with a Bible, and in many ways led them to trust him implicitly. In time of peculiar trial or perplexity both old and young went to him with the utmost freedom and confidence, being sure of the sympathy of his great loving heart and any assistance he could render them." Dr. Ward remarked that his pulpit work lost half its efficiency unless supplemented by the work in the parish.

Breadth

Dr. Ward was broad in his outlook and sympathies. He sought to lead those under his influence into a sympathetic and practical relation with the world-wide scope of the Kingdom of Christ. Within a month after his arrival he had taken an offering for foreign missions. He taught the members of his church that a healthy growth would be impossible unless they took a real interest in home and foreign missions and

in approved benevolent enterprises. A member of the church, referring to his teachings on missionary obligation, said that "the grumblers grumbled louder than ever; they said it was preposterous to give to outside enterprises while we were so poor ourselves."

Founding New Churches

One of the chief purposes for which Dr. Ward lived was to persuade the church at Yankton to found churches in new fields, and to continue the work after it began. He rightly looked on Dakota as his parish. One of his intimate friends said he thought nothing gave Dr. Ward more joy than to hear that a new church had begun in a destitute place, unless it was to learn that a new soul had been born into the Kingdom. Even before the work at Yankton became strong, he and his associates began helping other needy sections of the territory.

Helping Others

He rejoiced because of these opportunities for the proclamation of the Gospel, and took advantage of them. The simplicity and genuineness of his nature and his unaffected joy over signs of a fruitful harvest, are revealed in his descriptions of this out-reaching work. Late in 1869, he wrote: "We have made a beginning. Last summer our Sabbath school helped one just across the river with books and papers. This

winter I go over there in the afternoon and preach in a private house, to which thirty or more attentive hearers come over twenty-five miles. Two weeks ago one woman and two little children, with a grandfather seventy years old, walked almost two miles in the face of a bitter cold wind." He went to another point twenty-two miles distant, spent two Sabbaths there and held services in a log cabin. Within a circuit of three and one-half miles there were twenty-seven families. He found a boy at this place who had been converted at Yankton while attending school the previous winter. The boy went back to his home, started a Sabbath school, and secured twenty-six subscribers for religious papers. On the third visit to this place, Dr. Ward returned in a driving snow-storm, that he might preach at Yankton in the evening, having ridden forty-four miles, and preached two sermons in one day.

Enlarging Opportunities

In April, 1870, he passed over a prairie eight miles in extent, and there was but one house; three months later, going over the same road, he counted twenty-six houses. The two missionaries assigned to this great field were mindful of their inability to meet thoroughly the needs of the rapidly growing territory. Great

regions of the state were speedily being opened and the spiritual needs of the people gave Dr. Ward deep concern. He was impressed by the report of the few people who left Yankton to survey tracts in the valley of the Red River. They reported a country of greater richness and beauty than any of the previously surveyed parts of the territory. "The whole valley is filling up with immigrants," Dr. Ward wrote. "They are laying the foundation for a commonwealth larger than England, Scotland and Wales, and leaving out God. Dare we let them go on without the Bible and the spelling book? If we are to be in time to help them in laying the foundation, we must move at once; for, taking the lowest estimates, there will be 15,000 people in that valley before the close of 1871."

Reinforcements Needed

His letters to the Home Missionary Society contained earnest appeals for increased help. He said "it made him almost sick to see so much that ought to be done at once, and he not able to do one-tenth of it, and no certain prospect of immediate aid." He referred to a recent exploring trip. He found that immigrants by the score were coming into some of the towns. At one point fifty arrived during

his visit. In the evening after his arrival at this place, seventy-five persons gathered in a room formerly used as a barrack for the soldiers, and listened to his sermon. Here he found a fine opportunity for the establishment of a church. Business men and others promised aid. One resident offered one hundred dollars toward a new church. The material for the building was offered gratuitously. So ardent was his desire that the work go forward that within three days he sent another letter, in which he referred to other exceptionally fine opportunities for church extension. He spoke of the wonderful valley of the Red River on the north, already receiving its sprinkling of settlers. "You see," he said, "we must step lively to keep in time with this march of events." He wished Andover Seminary were in session so that he might go there and blow the trumpet for Dakota. "If I ever get back east," he wrote, "I will give them one blast there that will make them wake up, or make them think I am crazy." He desired only the help of men who had utterly dedicated themselves to the cause of Christ. His message to men who proposed to give some of their time to money-making, was: "Before you do that,

leave the ministry. The minister can be no more successful than the layman in serving God and mammon at the same time." He appealed to the older communities of the east to be liberal towards the new northwest, and to spare some of their master workmen to help him and his co-laborers in building up a mighty empire for Christ.

Work-bench for a Pulpit

While repairs were being made on his own church, in the summer of 1870, he visited near-by towns. At one place there was but one house and that had been closed the day previous. It was without doors and windows. Dr. Ward's pulpit was a carpenter's work-bench. His audience sat on benches, on shingles, on piles of sash and on rough boards. Fifty persons were present. Where they came from was a puzzle to Dr. Ward, as there was but one house on the prairie in sight. One family that had come four miles, had not attended a church service for over ten years. Some of their children had never heard a sermon until that day. In the audience were several Christian people who desired regular church services. As the meeting closed, the universal inquiry was, —"When will you come again?"—"Come in two weeks if you can." At another new village

some of the people wished to celebrate the opening of the town by having a dance, but Dr. Ward said the matter was compromised, as they called it, by having a sermon.

Greatness of Western Opportunities

Dr. Ward quickly saw that he labored in a strategic period. He believed that southern Dakota was in the hands of the church at Yankton to do what they chose with it. As late as 1875 the Yankton Congregational church was the only self-supporting church in the territory. To the Home Missionary Society he sent this pressing message: "As the Lord gives us this land, should we not accept and hold it? We can make another New England of Dakota, if you will help us now, when one thousand dollars will do more than ten times that sum in ten years hence. Besides your general missionary, whose entire time and more, too, is needed for opening up new fields for others, I do sorely need several men of the very best kind for this sort of work; earnest, self-denying, Godly men, full of love for Christ and souls."

Increase of Population

As the years passed, the influx of new people increased. In 1883 it was stated that nothing in the marvelous history of immigration in America could compare with the emigration to the Dakotas. While the

population of America, from 1860 to 1880, increased about sixty per cent., the increase in Dakota was nearly three thousand per cent. The increase in 1883 was nearly thirty-three per cent. greater than ever before. From March to October, in that year, competent judges stated that the average number of persons entering the territory, daily, was not less than three thousand.

Statesmanship Required

Dr. Ward coveted on the part of the Protestant churches the same statesman-like grasp of the needs and possibilities of the Dakotas as was shown by the Roman Catholic church. In the vatican at Rome, it was said, a map of the country was kept. Strategic points in rapidly developing regions of the west were known to the eye of the responsible agent of the Roman Catholic church. On one of the best sites in one of the new Dakota towns, "a hill plateau looking down on terraced bluffs of the majestic stream coursing in full view for miles through the valley, and on the rapidly growing city beside the river," a large tract of land was purchased for the building of a Roman Catholic cathedral. It was publicly announced that a bishop would make the cathedral his headquarters, though there were not enough

communicants in his church to form a congregation.

More Men Wanted

Dr. Ward was aroused, concerned, solicitous. He sent appeal after appeal to the Home Mission secretaries. "I urge you again to be sure to let us have some help at once," he wrote. "Perhaps we are too urgent, but I must plead thus earnestly, or else shut my eyes and harden my heart and say nothing. Hereafter I shall cry louder or not at all. If I had only known when in the Seminary what I know now, I think there would have been more men going west from our class."

Ward's conception of His Mission

From the beginning of his ministry, Dr. Ward sought to lead the church at Yankton to become self-sustaining. When the church was equal to self-support he greatly rejoiced. On January 22, 1872, he joyfully sent the following note to the secretaries of the Congregational Home Missionary Society: "Our people have voted to assume the whole of my support from the first of April. They thought it a hard load to carry, but I told them I would remit a part of my salary, put myself in their hands, and be content with what they could get for me. I think it will result in their raising the whole more easily than they have before raised a part."

It was in achievements such as this that Dr. Ward's straightforwardness and unselfishness came out conspicuously.

Yankton College

Dr. Ward believed that an essential part of his life-work was to be the promotion of Christian education. When, in 1881, it was decided to found Yankton college, Dr. Ward was recognized as the fit man for the presidency. The college opened in one room of the church at Yankton, with one teacher.

The President's Work

In no sense was the office which Dr. Ward assumed a sinecure. He was compelled to build from the foundation. A curriculum was to be outlined; competent teachers secured; students gathered, and money obtained. Believing it to be the will of God that this work be done, he did not falter. He and Mrs. Ward, at the beginning of their missionary career, had decided to put into the work all that they had, and at this point in the working out of what they believed to be the purpose of God their faith triumphed.

Dr. Ward's Ability

What had been Dr. Ward's preparation for this great work? He had spent fourteen years on the frontier. He had received his early training in two of the leading educational institutions of the east. He had enjoyed a wide

experience in his fruitful ministry as pastor of the strongest church in South Dakota. He was acquainted with the needs of the young people of the west. He knew more thoroughly than any other man in the territory, the religious and educational requirements of Dakota. He was acquainted with more people living outside of Dakota who were able to give financial help to the college than any other man. He possessed high educational ideals. He outlined for the new college a curriculum which included the classics, and prolonged the period of study beyond that of the average western college. He clearly saw the importance of the time element in securing an education. In his inaugural address, he said: "In the name of simple honesty, if for no other reason, we should not only protest against the greed of men trying to get something for nothing, but should show that we are ready and willing to pay in every way a full equivalent for what we get. By doing it in the matter of education, we go a long way in casting out the worldly, material, commercial spirit that is paralyzing all that is honorable and aspiring in humanity." He did not model Yankton on any other college. His purpose, as he defined it, was to build with what

he had, fearlessly, welcoming light from any quarter.

Going Forward

The college was without endowment, buildings, libraries or apparatus. The responsibility for securing an equipment fell solely upon him. This was the way he set himself to his task: "There was no faltering. Land was secured, a building erected, instructors called as if the college had all the means necessary for complete college work. President Ward believed that the college was founded to do a work of God, and that the part of those who had it in charge was to go forward doing their utmost and leaving the rest with God. If ever an enterprise was undertaken and carried on in faith, Yankton College, under the administration of President Ward has been so carried on." Writing from the east, Dr. Ward asked: "Does God require a college to be founded by begging from door to door? I am finding good places to work on the old plan, but we must have something more. This is good, but we have outgrown it. Our necessity proves that we shall have more; not in time to save us from distress perhaps, but soon enough to save the college from suffering." A week later, as his path darkened, he said: "Indeed I do not see

how our extremity can go much farther. God's opportunity must be close at hand. It was never so hard to get money as now. What is coming? Not failure, for we must succeed and shall prevail."

Heroic Service

Dr. Ward gave all his powers to his immense task. Difficulties were made to yield by the exercise of faith in God, by earnest, believing prayer, and by persistent, arduous striving. The Rev. Dr. Dan F. Bradley, who succeeded Dr. Ward in the pastorate at Yankton, tells how Dr. Ward won success. "Yankton college," he says, "was built by Dr. Ward as though he himself had quarried the stone, hewed it into shape, carried it to its place, mixed its mortar with his blood and sweat, fashioned its fair proportions, covered it with its roof, warmed it with his own zeal."

Relation to Associates

Dr. Ward entered into a friendly relation with the students and sought to develop in them a sense of personal responsibility for the building up of the college. His attitude toward the faculty was also cordial and sympathetic. "I trust that you feel that you have just as much of a divine call to help found Yankton college, as I have," he said, in a letter to one of his associates. "There is no rank in that part of the

work. You are not below me and I am not above you. If we were to change places tomorrow you would have no more responsibility and I no less. May God guide and strengthen us both."

Spirit and Purpose

The teachings of Dr. Ward while he was President of Yankton college reveal his temper and aim. In his inaugural address he said:

> All this knowledge, all this development of power, all this finding and enlarging of self, is that we may have the more to bring into Christ's service. He is the one moving the world along so fast. It is He who is building these new States, who is pushing the empire of civilization to the westward.
>
> The gains that a man lays by in his character by any piece of work honestly done, are the sure pledges of victory in every subsequent struggle.
>
> In the days soon to come, the world is to be governed by Christian principles administered by Christian men; but at the same time there is no magic in these principles that will preclude the need of brains. But will brains then, any more than now, be of any avail unless they are developed? As the Christian statesman stands on a platform wider than any other, so he must be a wider, stronger, and better trained man than any other.

His faith, his industry, his unswerving loyalty to high educational standards, enabled him steadily to achieve his ends. Within his period of services the property secured by Yankton college, including endowment and scholarship funds, was valued at over $100,000.

As a Statesman

Dr. Ward took a deep, practical interest in civil affairs and was a strong factor in the directing of movements for the welfare of the State. "That South Dakota is today a state and has a star upon the flag of this mighty union of States," said a Dakota judge, "is due to the influence and character of Dr. Ward."

Labors for Welfare of State

He labored to introduce into the Dakotas the most admirable qualities of New England institutions and government. Dakota politics were alarmingly corrupt. It was then that he and other able men associated themselves together in the interest of what they believed to be honest and economical government. They worked for the division of the Dakotas and their labors culminated in a great convention held at Huron, in 1883. "People and press responded by acclamation. South Dakota was moved as never before or since in her history. The convention was held at Huron, on June 19, 1883. It was the largest and most representative gathering of the people which the territory had ever witnessed. It decisively consolidated and welded the Division sentiment into a solid mass, which no subsequent defeats or discouragements were able to break." The county of Yankton placed Dr. Ward at the

head of its delegation. His personality and character had a strong influence, and the constitution for which he and his associates stood was adopted by an overwhelming majority. One who shared with him the hardships of the struggle says that had he been willing, the popular sentiment would have chosen him as one of South Dakota's first United States Senators; but that he had no selfish ambitions; that his sphere of duties commanded him in an opposite direction, to the sacrifice of ease, wealth, and finally life, and that he peremptorily and absolutely declined to allow his name to be urged for election.

Wide Acquaintanceship

Dr. Ward had a wider acquaintance than any other man in the commonwealth, and the weight of his personal character and influence was said to be colossal. In a conversation with an officer of a missionary society, the Governor of the state said: "Dr. Ward has more influence than any other man in this territory. He can do just what he pleases with its people. They call me Governor, but I have not a tithe of his power here."

Faith

He was a man of strong faith. "To decide that a thing ought to be done insured an attempt, and the attempt insured success of the

undertaking," said one who knew him well. "Somehow he never seemed to count difficulties as anything worth considering," said another. "The question with him was, 'Is it needed? Does God wish it done?' When after earnest prayer he became assured that it was God's will, then he had faith to believe that the work would be done, and he set about to do it. This was a marked characteristic of Dr. Ward. He believed God. If he thought the Lord wanted any object accomplished, he was ready to go at it even if there was not a dollar at hand to pay the expenses, or a man at hand to help. But with all this faith he had practical common sense."

Appreciativeness

He was appreciative. He believed that some of the best people west of the Mississippi were in his church, and he took delight in saying so. He said that he would not exchange them for any parish east of that river.

Wholeheartedness

He was unafraid to meet the cost of carrying out what he believed to be the will of God. Near the end of his life he wrote: "I think it was a loving Providence that honored us (himself and Mrs. Ward) with the choice of standing in the front. . . . I do not think we were presumptuous in taking the position we did,

namely: We will put in ourselves and all we have, until in other ways God carries on the work. I think so much was needed from some one, for an institution that is to live must have life—literally *life* put into it."

Friendliness

He was a friend to man. Like Bunyan's noble pilgrim, Help, he was ever ready to put forth his hand to lift his young friends from whatever slough they had gotten into. "He stood before men, in the pulpit, and out of it, as a great brother," said one of his friends.

Civic Probity

He stood firmly for strict integrity in business affairs. Double-dealing he publicly denounced. When the city neglected to pay for certain railroad bonds Dr. Ward plainly told the citizens that their attempt to evade payment was indefensible. "It is not even good policy and it is unmistakably dishonest," said he. "Let us discard every course but the honest one. Let us pay our debts like men, and give no heed to any man who counsels any further dodging."

Pulpit Power

Of his strength as a preacher of the Gospel a prominent citizen and state official of Dakota writes appreciatively. "His sermons were revelations," he says. "They had a newness and

freshness of meaning, and insight, that I never heard surpassed and rarely equalled. He made you feel that he cared personally for you. Instead of looking to see where men were not doing right, he seemed to be looking to see where they were doing so. In all things, moral and spiritual, he had the vision and insight of one of the old Hebrew prophets or seers, more than any one I have ever heard in the pulpit."

A Faithful Servant

By his zeal for the salvation of individuals; by his efforts to strengthen the weak, to cheer the disheartened, to uplift the fallen; by his patience in the midst of trials and detractions; by his unstinted willingness to help those in want and distress; and by his quick response to opportunities for building up the Church of Christ at home and abroad, he met the Master's standard of true greatness: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And so it came to pass that citizens of Yankton, who had stood by his side through all the busy, self-sacrificing, heroic years, could say: "The people of Yankton, without distinction or exception, deplore the loss to our city and com-

monwealth of our greatest and most distinguished citizen, and more, of our universally beloved and tried and trusted neighbor and friend. We are thankful for the gift of his life, character and companionship in our midst, for so long a period. We recognize in him, now more than ever, one of the most noble, pure, unselfish and lovable characters, as well as one of the greatest minds, and most powerful, industrious and beneficent influences, ever known in Dakota. We appreciate the faithful, self-sacrificing work of his life, and especially the heroic founding by him of Yankton college, into which he poured out like water, all his strength, energy, affection, mercy and life itself, in order to supply, what seemed to his large inspired vision, an imperative and immediate necessity, to the laying aright of the foundation of our young commonwealth."

Questions for Study

Aim.—To secure a knowledge of the character and work of Dr. Ward and of conditions in the Dakotas in pioneer days.

Boyhood

1. What was the character of Ward's early home?
2. Name several of his boyhood traits.
3. What is said of his mother's character and influence?

School and College Days

4. What were some of his chief characteristics in his preparatory school and college days?

5, What incident illustrates his love of the truth?

6. Give in substance what is said about the main features of his career at Andover Theological Seminary.

7. What invitations came to him at the close of his Seminary course? What characteristic is indicated by the statement that "he chose to go to Yankton because it was *the opening that called for the hardest work.*"

Home Missionary Labors

8. What is the meaning of the Indian name "Yankton"? Where is Yankton located? How large was it when Dr. Ward began laboring there?

9. What kind of a town was Yankton at that time? Who made up the leavening force?

10. Where did Dr. Ward first meet his congregations? Name some of the features of the life of the church.

11. What were some of the early results of Dr. Ward's ministry?

12. What gift gladdened the hearts of the workers? How did the members of the church show their devotion?

13. Name some of the methods used by Dr. Ward in his pastoral work.

14 How did he show his interest in missions?

15. What chief purpose of his is named?

16. What did he do to evangelize the state? State two or three of his experiences. What were some of his reasons for calling for re-inforcements? What was his belief respecting southern Dakota?

17. How rapidly did the population of the Dakotas increase between 1860-1880?

18. From the beginning of his home-missionary work, what had been Dr. Ward's aim for the church at Yankton?

FOUNDER AND PRESIDENT OF YANKTON COLLEGE

19. What made his work as President of Yankton college especially arduous?

20. What were some of his qualifications for this new service?

21. When perplexed by financial difficulties, what message did he send from the east?

22. What characterized his relation to the faculty and students?

23. What three points are emphasized in the quotation from his inaugural address?

24. What part did he take in political affairs? What did the Governor of the state say of him?

25. What were the leading qualities of his character? In the tribute of the citizens of Yankton, what qualities are emphasized?

REFERENCES

Leavening the Nation. By J. B. Clark. New York: The Baker & Taylor Co. $1.25.

Our Country. By Josiah Strong. New York: The Baker & Taylor Co. Cloth, 60 cents; paper, 35 cents.

TOPICS FOR PAPERS AND FOR CLASS CONSIDERATION AND DISCUSSION

1. The Character of Joseph Ward. Review the chapter and describe four or five of his leading characteristics.

2. Home Missionary Activity in the Dakotas, Past and Present. Give latest information relative to the work of four Denominational Home Mission Boards.

Leavening the Nation. Clark. Pages 128-137.

Literature, or statements from the Secretaries of four Denominational Home Mission Boards.

3. The relation of Home Missions to Christian Education.

Leavening the Nation. Clark. Pages 337-341.

Publications of the Education Society of your Denominational Board.

4. The Importance of Home Mission Effort in the West.

Our Country. Strong. Pages 29-43.

5. Three points in this chapter which have most strongly impressed me.



A GROUP OF IMMIGRANT CHILDREN, BELONGING TO TWELVE NATIONALITIES, AT ELLIS ISLAND, NEW YORK

The church that most intently obeys Christ's command to declare the Gospel to all men will be most forceful and effectual in its home work. The best evidence of a church's vitality is the effort it makes to extend widely and effectively the Kingdom of Christ.

AMERICA'S GREATEST NEED

VII

AMERICA'S GREATEST NEED

The Nation's Greatness

A NATION does not achieve greatness at a bound. Neither can the loftiest standards of national life be maintained apart from frequent renewings of strength at the true source of purity and power. "National greatness," as President Roosevelt asserts, "cannot be forced and yet be stable and enduring; for it is based fundamentally upon national character, and national character is stamped deep in a people by the lives of many generations." Hence effort for the regeneration of the individual is of supreme importance.

True Builders of the Nation

Among the true builders of our nation a foremost place must be given to the noble company of pioneer home missionaries and their no less noble successors. They toiled for the regeneration of the individual citizen. They sought with their whole strength, as the tide of humanity moved westward, to lift men steadily upward in moral and spiritual aspiration and achievement. They labored, with scant praise

of men, to the end that moral and spiritual progress might keep pace with material advancement.

Their Spirit and Personal Example

They set forth the loftiest ideals for character building and the profoundest principles for the guidance of men in their relation to each other and to their divine Master. Their teaching was enforced by their personal adherence to the highest moral standards,—by their zeal, their self-sacrifice, and their devotion to the will of God. They had that love of God, that love of their fellows, and that love of the word of God, which enabled them to build wisely and masterfully. They served their age with an abandonment, a heroism, and a purpose, worthy of the utmost meed of praise and thanksgiving.

The Present Need of America

As America goes forward into this new century what is its greatest need? Is it not a largely increased number of Christian men and women, who possess, as their commanding purpose, the purpose that controlled the noble company of pioneer heroes of the cross, namely, the implicit doing of the will of Jesus Christ? What could be more desirable than freedom from feebler motives and lesser purposes?

Response

Self-testing is the part of wisdom. Times of

testing reveal the strength or weakness of faith; the trueness or falseness of outward profession; the sand-likeness or rock-likeness of the foundation on which character is being built. The world's Master-teacher soon brought the first group in His world-wide university to the point of decisive utterance: "Who do men say that I, the Son of man, am?" He asked, in that notable conversation at Cæsarea Phillipi. "And they said, some say John the Baptist; some, Elijah, and others, Jeremiah, or one of the prophets." The Jews who were outside the apostolic group, whose minds were clouded by ignorance or sin, gave a verdict that was radically wrong. Turning to the twelve, Jesus inquired: "But who say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God." This sublime confession was followed by an emphatic testimony of deeds. They sealed their confession by action, by sacrifice, by the endurance of grim hardship, by driving on in obedience to their Master's will. They left home and ease; they suffered buffetings and malignings; they withstood threats and intimidations. In spite of all hindering influences they pressed forward with passionate enthusiasm and force, that the

truth of Christ might be made available to the world.

The magnificent reality of their testimony is vividly portrayed on every page of the thrilling story of their acts. By deed, as well as by word, they said:

"Reality, reality,
Lord Jesus Christ, Thou art to me!
Thy name is sweeter than songs of old,
Thy words are better than 'most fine gold,'
Thy deeds are greater than hero-glory,
Thy life is grander than poet-story;
But Thou, Thyself, for aye the same
Art more than words or life or name:
Thyself Thou hast revealed to me
In glorious reality."

The commands of Christ are so plain, His teaching is so clear, that it is always possible for one to test the thoroughness of his devotion. Even by two statements of our Lord, the degree of reality there is in an individual Christian life may be determined. On one occasion, Jesus said: "As my Father hath sent me into the world, even so send I you into the world." Later He said: "The son of man is come to seek and save that which is lost." The measure

of one's response to this call is the measure of his devotion to the Lord Jesus.

Incentives

Strong are the incentives for living and working for the salvation of men through Christ. He alone can meet the world's need. Unless men everywhere come into a right relation to Him, they cannot realize their highest possibilities. Rightly, He demands a place at the heart of every man's life. All things, as Paul so distinctly points out, are to be summed up in Him as head. His truth, His will, recognized and obeyed, unshackle men from the bondage and depression of sin. His Spirit leads them forth into lives of highest joy and usefulness.

Conviction Needed

A deep, thorough conviction of the essentialness of Christ to every man, will impel us to be continually aggressive in our effort to Christianize America. But much more than mere assent to this proposition is required. Evangelism, wise, constant, prayerful, is necessary.

Proving Faith by Works

We assert that Christ only can adequately meet the needs of men. But is our faith intense? Does it lead us to walk by the Spirit? Does it impel us to say: "I am ready to do my utmost to give all men in America an opportunity to hear the Gospel? I am ready, by my life and voice, to do this in the community

where I am providentially placed; and by faithful use of the money I possess I will enable others to preach and teach the Gospel where in person I cannot go?"

The Spirit of the Pioneers

That the truest and most effective builders of America were thus impelled, our study of the lives of the pioneer home missionary heroes has unmistakably revealed. David Brainerd, in his heroic ministry among the crude savages of the lonely wilderness, was upheld by his sense of the priceless value of the Gospel to the human soul. John Mason Peck had the zeal of the early disciples, and regardless of the cost to himself, went everywhere, in his large frontier parish, preaching the Gospel of the Kingdom. Marcus Whitman endured the severity and isolation of his life in Oregon and wearisome transcontinental journeys, fraught with constant hardship and peril, that the Indians might have the Gospel message and that a Protestant Christian commonwealth might emerge. Father Dyer, in his ceaseless activity for the salvation of souls, cheerfully made innumerable self-sacrifices and fearlessly faced unnumbered dangers. Joseph Ward conducted the home-mission crusade in Dakota in the spirit of this declaration: "We will put in ourselves

and all we have, until, in other ways, God carries on the work." The lives of these and of an unnumbered host besides, were dedicated to the sublime task of making America Christian. They laid unmovable foundations.

Home Mission Pastors

Many of the resident home-mission pastors, in their efforts to meet their widening opportunities, traveled from thirty to forty miles on the Sabbath and ministered regularly to three congregations. Notable self-sacrifice marked their work. In a happy, hopeful, enthusiastic spirit they toiled. They fought fierce battles within and without. They met and conquered the temptations that come from obscurity, from isolation, and from trials incident to the day of small things. Many of them scarcely saw the beginning of the harvest that sprang from the seed they sowed. But their Master made them equal to their hard day. In spite of all adverse conditions they steadily scattered the seed of the Kingdom of Christ, and from it has sprung the Christian civilization of America.

Home Mission Fruitage

What did the Protestant evangelical churches in America do in the past century, through their representatives on the battle-line, to make effective the Gospel of Christ? They contributed not less than $350,000,000 for home evangeli-

zation. By the use of this vast sum many perils incident to the rapid growth of a new nation were averted. Christian civilization was firmly established. "Twenty-nine great commonwealths were organized and equipped with all the appliances and institutions of civilized society," says Dr. Josiah Strong, "each of these commonwealths being on the average considerably larger than England and Wales. Into these vast regions poured great numbers, and among these many millions of foreigners, all intent, not on founding churches, but on establishing homes. The agricultural populations were scattered; and isolation is the mother of barbarism. In mining regions rough men were gathered, separated from their homes and the refining influences of pure women; and subject to all the temptations involved in a scramble for riches in the midst of a gambling atmosphere which always pervades a mining camp." Our national home missionaries labored with sublime devotion to meet the moral and spiritual needs of these various classes. They had a firm conviction that the Gospel is the power of God unto salvation to every one that believeth. They held that godliness is profitable for this life as well as for the life beyond. They

did not drift with the tide. They stood out against every form of evil. They lived near to God. They persistently preached the Gospel. They put into the cause of Christ themselves, their families, their possessions, to the end that the Spirit of Christ might rule in the hearts of all to whom they ministered.

Results Permanent

Within one hundred years, through their labors, millions of members were added to the churches. Throughout this eventful and fruitful period, at tens of thousands of points, moral and spiritual results were conserved by the establishment of churches in charge of ordained ministers. Thus there came permanency and efficiency. In his estimate of the outcome of home mission endeavor in the past century, Dr. J. B. Clark, in "Leavening the Nation," gives this cheering résumé: "To the credit of home missions should stand the undoubted truth that an overwhelming majority of evangelical churches owe their being to its nurture and care. And what does such a fact mean in the religious development of the country? Figures here are eloquent; they palpitate with life. Between 1800 and 1890 the population of the United States increased nearly twelve fold. In the same period evangelical communicants in-

creased thirty-eight fold. From 1850 to 1890, the population increased 170 per cent., while evangelical communicants increased 291 per cent." One hundred years ago, one in fourteen of the inhabitants of America were members of Protestant Christian churches; now, one in four are such. Vast also has been the incidental fruitage: the promotion of Christian education; the founding of colleges; the stimulation of zealous and intelligent patriotism.

The Call To-day

To the church of this generation, as to these heroes of an earlier day, the urgent call of Christ comes. It is distinct. It is forceful. It is importunate. Vast opportunities for extension are beckoning. Before all our home missionary societies are new and splendid openings. An eminent authority on religious statistics estimates that out of 82,000,000 of people in the United States in 1903 only 20,000,000 were members of Protestant evangelical churches. There are probably 25,000,000 people in America now absolutely churchless!

Cuba

Though work in Cuba has been organized at about one hundred points, the need for extension is insistent. Every city and town is open for the Gospel. The conditions for aggressive and permanent Christian work are becoming in-

creasingly favorable. In 1899, 552,928 Cuban children were of school age, but less than 50,000 were attending school. Two-thirds of the Cuban people are illiterate. A superb public school system in charge of skilled teachers has been installed, and a common school education is within reach of this vast army of children. The present opportunity requires home mission activity that shall be patient, tactful, persistent. Nothing but the Gospel and the Spirit of the Master can penetrate the dark and unwholesome crannies of Cuban life and bring in an era of physical and moral purity and health.

The Philippines

The 7,000,000 people in the Philippine Islands afford American Christians an opportunity that is both formidable and unprecedented. Though these Islands have become, by political acquirement, a part of the United States, they are still, by occupation and by reason of their close relation to other foreign mission work, a foreign mission field, and missionary activity in them is directed by foreign mission boards. One acquainted with the present needs of the Philippines sends forth these strong words to the American Churches: "The possession of the Philippines has signaled the hour for a new alignment of the Christian forces

of the country. The character of its churches and other Christian organizations is being tested as never before. It is a wise church which knows the time. Any Christian life in high or humble place will now be endowed with telling power, 'age on ages telling,' which shall be quick to fall into line with the Divine timeliness as to the next things to be done. The churches of America are either decadent and dying affairs, or else, morally speaking, they are clearing their decks for action, determined that the shiftless and treacherous policy of everlasting retrenchment along our missionary lines shall be ended. The issues of war have opened a new field for missions and Christian education of the most inspiring opportunity." The judiciary of the Philippines is now honest and competent. Educationally, the conditions are far better than heretofore. More than eight hundred American teachers, aided by over three thousand Filipinos, are providing educational privileges of a high order for the 240,000 native children and young people. The seven Protestant churches are reinforced in their work by two Bible societies and by an Army and Navy Young Men's Christian Association. A resident representative of one of the principal mis-

sions believes that such ripeness for evangelism was never before seen in any Roman Catholic field.

Porto Rico

The island of Porto Rico lies in the Caribbean Sea. It is 1,400 miles from New York, and 1,000 miles from Key West, Florida. The island is about one-half the size of the State of New Jersey. It contains 3,600 square miles. The population of 1,000,000 crowds it. "The density of population emphasizes the importance of Porto Rico as a missionary field," says the Rev. Dr. Charles J. Ryder, in a pointed leaflet on the conditions and needs of the people. "In the United States," he continues, "the population averages 20 persons to the square mile. In the Philippine Islands the average is 60, while in Porto Rico there are 270 to the square mile. The people consist of three classes: Spaniards, 100,000; of African admixture, 400,000; Porto Ricans proper, about 500,000. These latter were originally of Spanish and Carib Indian admixture. Of these three classes the Spaniards and negroes live mostly on the level plain surrounding the island along the seaboard. The Porto Ricans live in the heart of the island, occupying the lofty plateaus and mountain ranges and holding the large coffee plantations.

It is estimated that not more than twenty out of every hundred can read and write in any language. The United States Government has provided 1,100 schools for the education of 70,000 children. The total number of children of school age in the island is 350,000. A Roman Catholic bishopric was established in the island in 1512. This was soon followed by an inquisition in 1513. Under the old form of religion, illiteracy, poverty and immorality seem to have gone unchecked. In occupying the island with modern missionary efforts great pains were taken that no conflict should ever be possible among evangelical churches." A great faith will insure that the great needs of Porto Rico shall be promptly met.

Hawaii

The census of 1896 showed the population of the Hawaiian Islands to be as follows: Hawaiian and part Hawaiian, 39,504; Japanese, 24,407; Chinese, 21,616; Portuguese, 16,191; other nationalities, 7,302; a total of 109,020. Since this census the number of Japanese residents has increased to 62,000, and the Chinese to 26,000. People of twenty-three nationalities occupy the islands. Of the present population 24,000 are members of Protestant churches; 25,000 are Roman Catholics; 5,000



NATIVE HAWAIIANS EATING POI

Permission Underwood & Underwood

are Mormons. Dr. Doremus Scudder, Missionary Superintendent of the work among the Japanese in Hawaii and statistical secretary of the Hawaiian Evangelical Association, writes these stirring sentences: "Everywhere signs of promise beckon us to greater exertions. . . . It is a golden day for work. If we move at once we shall gain years."

The South

The South offers an unsurpassed opportunity to the Christian church for the investment of time, of character and of money. To the mountaineers, the church and the school must be made accessible. By the preaching of the Gospel, by affording opportunities for Christian education, this numerous and important class are to be uplifted and redeemed. Wherever churches and schools have gone, wherever there have been the ministrations of Spirit-filled Christian men and women, notable fruitage in Christian character has followed. Throughout these southern mountain regions the people are alive to the need of Christian education for themselves and their families. In many of the schools of our home missionary societies pupils are turned away for lack of room. These schools have already opened a life-work to many missionaries, lawyers, pastors, bankers,

physicians, mechanics, and engineers. Strong reinforcements for this service are required.

The Negro

There comes also a forceful appeal in behalf of the negro. Who but the disciples of Jesus Christ can help and guide him in his pathetic struggle for a higher type of manhood? More Christian leaders are required. These, provided Christian people furnish adequate financial supplies, the Home Missionary Societies can furnish. No country outside of Africa has such a large negro population as the United States. In 1900, there were in the United States, including Alaska, Hawaii, and Porto Rico, 9,204,531 negroes. On the American continent itself, excepting Alaska, there were in 1900, 8,833,994 negroes, nine-tenths of whom lived in the Southern States, and of the whole number three-tenths, or over two and one-half millions, lived in Georgia, Mississippi, and Alabama. "All except about half a million of the negro population of the South was in the eleven States of the old Southern Confederacy. In these States the negroes numbered 7,186,619 to 11,776,292 whites. In Mississippi and South Carolina they exceeded the whites in number; in Georgia and Louisiana the two races were nearly equal, but in Texas

negroes made up only a little over one-quarter of the population; in North Carolina about one-half, and in Virginia more than a half." The negro problem, which is one of the gravest with which the American people have to deal, must be worked out by those who have the Spirit of Christ and who believe in the power of the Gospel to uplift and transform even whole races.

The Southwest

Enlargement of effort must also be made in the great southwest region of the United States. The rapid industrial and commercial development of this section is one of the most significant features of modern American life. Within a few days towns are built, municipal governments established and commercial relations organized. One of the youngest cities in America is Chickasha, Indian Territory. When the twentieth century dawned it did not exist. In less than four years it grew from a hamlet to a city of ten thousand population. The valuation of its buildings is over $2,000,000. From it flour goes to many parts of the world. A single mill ships eight hundred barrels of flour a day. In one year it exported forty thousand bales, or $4,000,000 worth of cotton. Eighteen hundred children are in the

public schools. Some of the churches are overcrowded. The necessity of multiplying the strength of the churches is made apparent by these sentences from an alert home mission pastor: "Oh, for a church building! Our Sunday-school has now one hundred enrolled members, and if we had a better building we could easily secure twice the number. There is absolutely no building we can use in this rapidly growing part of the town. We are absolutely eight blocks away from any other church. What ideals shall rule this great southwest? The Christian ideals or those of selfishness and greed? Shall the men whom the southwest of the future send out to fight the world's battles be Puritans or men of the world? The spirit of the land is intensely free and democratic, and they demand a religion real and practical. They want Christ, prayer, righteous living, and spiritual ideals. It is evident to us here that we must have the help from the older churches in these infant days. Who ever heard of an infant getting up and walking off without help? He would bump his head, probably, get bow-legged, and possibly break his neck. Come over into Indian Territory and help us. If you cannot come, send. Send your best men and

women. Do not withhold the money that we need to build up our churches, and above all, send your prayers to God in our behalf." The needs of Chickasha are typical of the needs of hundreds of communities and towns throughout the mighty empire of the southwest.

Miners

The work in the western mining camps and mining towns needs a more liberal support. The letter-head of the most notorious gambling palace at an important mining town in Arizona bears the motto "We never sleep." The men in this camp work seven days in the week and comparatively few know when Sunday comes. Many of the young men who go there are from excellent eastern homes and are graduates of high schools, colleges and universities. Places of iniquity, alluring, fascinating, damning, are numerous and assertive. The proprietors of one resort stated that it was their purpose to make it the most attractive gambling palace in the State. The pastor of the home mission church was called to bury a young man whose father was a godly man and whose mother was a devoted Christian. "Some years ago he left home, drifted out into Montana and thence down through the Rocky Mountain towns, learning the art of gambling as he

drifted, until he reached Jerome. Here he was one of the professional gamblers. He fills a gambler's grave. At his funeral six professional gamblers were pall-bearers." To check the influence of this and many other corrupting resorts the aggressive pastor and the loyal members of the church have opened an attractive club and reading-room where young men can spend harmless social hours, find facilities for writing and reading, and make the acquaintance of warm-hearted Christian people.

Mormonism

Mormonism, with a half million adherents, is still a blight to our civilization. Two thousand Mormon missionaries are at work in the United States. On excellent authority it is stated that the Mormons gather more converts than does the Roman Catholic Church. In every State and Territory, except Alaska, their churches and congregations may be found. The States have been districted and in each State a missionary bishop has been placed. Within the church over 60,000 persons bear what is known as the priesthood of God. Mormon missionaries still spread the propaganda of polygamy. Leaders are reported as saying: "The law of plural marriage is God-given, and no Mormon need

fear man-made laws." The present policy of the Mormon church has been stated thus: "To maintain the dictatorial power of the priesthood over the present church membership, to extend that membership over the adjoining States so as to acquire in the latter, first a balance of power, and later, complete political control; to continue the work of proselyting throughout the United States and in foreign lands, with a view to increasing the strength of the church at home by the immigration to Utah of the converts."

Alaska

The work in Alaska, where there are at least one hundred thousand whites, should be pressed with far greater activity. Whole districts are without a single missionary. Some settlements, with a population of two hundred people, have never had a mission or church. Additional men need to be sent to evangelize towns, villages and mining camps, now open, but unoccupied by any missionary society.

Foreign Population

There are other inviting opportunities demanding a constant home mission crusade, and requiring on the part of Christian workers an utter dedication of life to the cause of Christ. The multitude of foreigners in America afford one of these unsurpassed opportunities for

Christian faith and zeal. In Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, people of foreign parentage make up 47.9 per cent. of the total population. In these States, for the ten years ending with 1900, the foreign population increased 6.1 per cent. In the States of Massachusetts, Rhode Island and Connecticut 61.3 per cent. of the population are of foreign parentage. "As a people we touch Africa on our Atlantic seaboard and throughout the vast southern domain," said John Henry Barrows. "We touch Asia on our Pacific coast, the great Spanish population on our Mexican border, and the representatives of all mankind in the streets of every great, flourishing city, from Boston to Omaha, from Denver to San Francisco, from Duluth to St. Antonio. Like the lordly city of Bombay—but much more strategically and amply—America has become the meeting place of all nations, a miniature of the globe." In view of the decidedly favorable results that have come from home mission endeavor among foreigners who have settled in various States of the Union, the outlook for the evangelization and Christianization of the

millions who have arrived in this country during recent years is hopeful. Other evangelistic opportunities, of great magnitude, are offered by our great cities; and also by country districts in New England, in which churches are decadent and large numbers unreached.

Resources

The resources of the church are entirely adequate. In the one hundred and ten years between 1790 and 1900, the exports of America over imports amounted to $2,046,588,012; for ten years, 1890 to 1900, the excess of exports over imports amounted to $2,615,343,320. It will be observed that the foreign commerce of the country was greater during the ten-year period ending with 1900 than during the previous one hundred and ten years. The wealth of America grew at the rate of $2,900,000,000 annually from 1890 to 1900. In the latter year the total estimated wealth of America was $93,000,000,000. Of this enormous sum $23,000,000,000 were in the hands of Protestant Christian people. The church of Christ in America does not lack financial ability.

With joy and gratitude let us welcome these capacities and opportunities for the more thor-

ough Christianization of America. "And well may we be admonished," as Dr. A. J. Gordon so wisely suggested, "that opportunity is but another name for importunity, as though God were beseeching us by every door to open our hearts and to open our hands and to open our purses, that we may worthily meet the crisis of missions which is upon us."

A Great Trust

The Christian young people of the American churches have had deposited with them a great trust. "Who say ye that I am?" the Master seems ever to be asking all His twentieth century disciples. By holding His exalted ideas fixedly before us; by generous gifts for the widening of His Kingdom; by devotedness to present duty as He reveals it to us, we shall answer this supreme question so clearly that all about us may hear. If by our conduct we make winsome the Gospel and the life of the Son of God; if we conscientiously use our means as Christian stewards, giving with a clear conscience up to the limit of our ability, then we shall with cheer and courage hasten the coming of the Master's Kingdom in America, that America, Christianized, may use to the utmost her unequalled opportunity for the evangelization of the world.

"You who inherit the wealth, the stored-up blessings of ages,
Gathered by saints and apostles, by heroes who suffered and labored,
Won for us freedom and light, the soul-gladdening light of the Gospel,
What is the issue to be? What legacy, say, to your children
Will you bequeath? What increment added? What further example
Yet of noble deeds, what self-crucifixion in laying
All that you have, that you are, at the feet of a crucified Saviour?"

Questions for Study

Aim.—To gain a view of some of the imperative moral and spiritual needs of America and to determine how these needs may be met.

1. Why were the pioneer home missionaries true nation builders?
2. By what was their teaching enforced?
3. What seems to be the present greatest need of America?
4. What is the value of self-testing? How did Jesus test His disciples? By what did the disciples prove the reality of their confession?
5. Memorize the verse beginning, "Reality, reality."
6. What will be the chief aim of a true follower of Christ?
7. How, only, can men realize their highest possibilities?
8. By what were the pioneer preachers impelled?

9. What has been some of the fruitage of home mission activity during the past century?

10. What call comes to-day? Why is it importunate?

11. What are the present conditions in Cuba?

12. What, in substance, is said of the opportunity in the Philippines?

13. What are the present conditions in Porto Rico? In Hawaii?

14. Summarize what is said respecting opportunities in the South.

15. Why is more aggressive and extensive work required in the southwest? What typical need is cited?

16. What are the conditions among the miners?

17. What shows the strength of Mormonism? What is the policy of the Mormon church?

18. What, in substance, is said of our foreign population? Why is the outlook for fruitful work among them hopeful?

19. What are the financial resources of the Christian church?

20. What did Dr. Gordon say of opportunity?

21. What has been deposited with the Christian young people of America?

22. How may each hasten the coming of the Master's Kingdom?

23. Memorize the verse at the close of the chapter.

24. Put in writing the two points in this chapter that have impressed you most deeply.

References

Leavening the Nation. By J. B. Clark. New York: The Baker & Taylor Co. $1.25.

Our Country. By Josiah Strong. New York: The Baker & Taylor Co. Cloth, 60 cents; Paper, 30 cents.

The Transformation of Hawaii. By Belle M. Brain. New York: Fleming H. Revell Co. New edition, 1904. 75 cents.

The Missionary Review of the World. Numbers for February, 1902, and July, 1903. New York: The Funk & Wagnalls Co. 25 cents each.

Publications of Home Mission Boards on topics treated in the Chapter.

Topics for Papers and for Class Consideration and Discussion

1. The purpose and zeal of the early home missionaries and the need of the perpetuation thereof.

See pages 224–228.

2. Some of the Results of American Home Missions.

See pages 229–232.

Leavening the Nation. Clark. Pages 330–352.

Publications of your Denominational Home Mission Board on home mission achievements.

3. Foreigners in America. Responsibility of Christian people for their Welfare.

Leavening the Nation. Clark. Pages 262–282.

Our Country. Strong. Pages 44–61.

Publications of your Denominational Home Mission Board on work among foreigners in America.

4. Present Home Mission Opportunities in Cuba, Hawaii, Porto Rico and the Philippines.

See pages 232–237.

Transformation of Hawaii. Brain.

The Missionary Review of the World. Numbers for February, 1902, and July, 1903.

Publications of your Denominational Home Mission Board on work in Cuba, Hawaii, Porto Rico and the Philippines.

APPENDIX

APPENDIX A.

BIBLIOGRAPHY

It is desirable that the class buy the volumes mentioned in the following list. When the purchase of all the books is impracticable, it is suggested that the first ten be bought and that the last three be secured from the public library or from the library of the pastor or some other friend. Most of these volumes can be bought for less than the regular publishers' prices.

MEMOIRS OF BRAINERD. *Edited by J. M. Sherwood.* New York: The Funk & Wagnalls Co. $1.50.

The standard work on Brainerd.

LEAVENING THE NATION. *By J. B. Clark.* New York: The Baker & Taylor Co. $1.25.

An unsectarian and undenominational work. The author follows the historical method and traces the history of home missions along the path of the western movement in the settlement of the country. Because of its historical outlook and vivid portrayal of home mission achievement, this volume is of great value.

MISSOURI. *By Lucien Carr.* Boston: Houghton, Mifflin Co. $1.25.

"Taken as a whole, the book, with its sustained interest, high average literary merit, and thorough treatment of the voluminous facts, fully justifies its place in the American Commonwealth Series."

OUR COUNTRY. *By Josiah Strong.* New York: The Baker & Taylor Co. Cloth, 60 cents; Paper, 30 cents.

Though some of the issues so ably discussed in this volume have changed in their aspect since its first publication, the book deserves a place in every home missionary library. Among the chapters that may profitably be consulted by each new generation of Christian students are those entitled: "National Resources;" "Western Supremacy;" "Perils.—Immigration;" "Perils.—The City;" "The Influence of Early Settlers;" "The Anglo-Saxon and the World's Future;" "Money and the Kingdom."

OREGON. *By William Barrows.* Boston: Houghton, Mifflin & Co. $1.25.

"The long and interesting story of the struggle of five nations for the possession of Oregon is told in this graphic and reliable narrative. A more fascinating record has seldom been written.

Careful research and pictorial skill of narrative commend this book of antecedent history to all interested in the rapid march and wonderful development of our American civilization upon the Pacific coast."

MARCUS WHITMAN. *By William A. Mowry.* New York: Silver, Burdett & Co. $1.50.

This is the most complete and authentic biography of Whitman and should be placed in every home mission library.

THE STORY OF MARCUS WHITMAN. *By the Rev. J. G. Craighead, D.D.* Philadelphia: Presbyterian Board of Publication. 75 cents.

This volume contains material of great value to all students of the life and times of Dr. Whitman. The contents of the book accord with the high purpose of the author, which was: "To vindicate the characters and the work of the early Protestant missionaries in Oregon from aspersions which have been cast upon them; to show the importance of their labors in the development and settlement of the country; and to prove that it was through their public-spirited and patriotic services that a large part of the northwest territory was secured to the United States."

How Marcus Whitman Saved Oregon. *By Oliver W. Nixon, M.D., LL.D.* Chicago: The Star Publishing Co. $1.50.

An interesting series of splendid happenings has united the ages of history in heroic deeds, and this volume is a fitting testimonial of the immense significance of one heroic deed in one heroic life.—*Dr. F. W. Gunsaulus.*

Christianity in the United States, from the First Settlement Down to the Present Time. *By Daniel Dorchester.* New York: Hunt & Eaton. $3.50.

This volume is an encyclopedia on the religious history of America. The beginning of each of the Protestant churches, "the organic changes, schisms, and reunions, and the great benevolent, illuminating, and evangelizing agencies employed by them," are sketched. Numerous diagrams and statistical tables enrich the volume.

The Minute Man on the Frontier. *By W. G. Puddefoot.* New York: Thomas Y. Crowell & Co. $1.25.

This intensely interesting volume, containing vivid sketches of frontier missionary life, occupies a unique and important place in home mission literature. In no other known volume can so much material, drawn from personal experience, be found.

THE TRANSFORMATION OF HAWAII. *By Belle M. Brain.* New York: Fleming H. Revell Co. $1.00.

The young people of the country are greatly indebted to Miss Brain for her zealous efforts in behalf of an intelligent missionary interest. In this volume she gives a graphic account of mission triumphs in Hawaii, where, through the faithful preaching of the Gospel, savages were regenerated.

PROTESTANT MISSIONS: THEIR RISE AND EARLY PROGRESS. *By A. C. Thompson.* New York: Charles Scribner's Sons. $1.75.

An introduction to the history of modern Protestant missions, containing valuable chapters on missionary endeavors in colonial times.

A HISTORY OF PROTESTANT MISSIONS. *By Gustav Warneck.* New York: Fleming H. Revell Co. $2.00.

An unsurpassed condensed history of missionary achievement.

PUBLICATIONS OF DENOMINATIONAL HOME MISSION BOARDS.

It is earnestly recommended that individuals and classes make ample use of the publications of the Denominational Home Mission Boards, in connection with the reading and study of *Heroes of the Cross.* This valuable literature can be secured at slight cost by addressing the Secretary of your Denominational Home Mission Board.

APPENDIX B.

THE ORGANIZATION AND LEADERSHIP OF MISSION STUDY CLASSES

The Organization of Mission Study Classes

The following paragraphs are from an excellent manual, entitled, "Plans for Organization and Conduct of Mission Study Classes," published by the Young People's Missionary Movement, 156 Fifth Avenue, New York. Every leader of a mission study class should carefully read the entire booklet. It contains valuable suggestions and can be had from your Denominational Home Mission Board, or from the Young People's Missionary Movement, for ten cents.

Overcoming Difficulties

In organizing a mission study class difficulties will be encountered, and it will cost something in money, time and effort. Experienced leaders may not be available. Some may not be willing to study, and others may not be able to purchase the text-books. The circumstances for class organization may not be ideal, and in some cases the outlook at the beginning of the class may be discouraging.

If, however, the work of the class proceeds faithfully and persistently success will be attained. When the leader has become more efficient and the members more interested they will be surprised at the real pleasure gained from the study. The interest aroused will be intelligent and permanent. Prayer and missionary service will be stimulated. Many will be filled with a new spirit toward missions, and young men and women may be led to the service of Christ in mission fields. All will look upon the course of study as the beginning of a new and larger life.

Organization.—Preliminary Work

The responsibility for organizing a mission study class rests with the Missionary Committee. The committee should begin in the fall to outline plans for the class and to construct a program for a public meeting, the purpose of which will be to arouse interest in mission study. The program might well consist of several short talks on such subjects as "Why Study Missions," "Plans for the Class," "The Profit and Pleasure of Mission Study." It would also be very helpful to have testimonies from members of former classes. If no class has been held in the society such testimonies may be gleaned from the files of the missionary magazines and other sources.

It is deemed best to hold this meeting at the time of the regular devotional service, devoting a full hour to the consideration of mission study.

Before the public meeting an effort should be made to enroll in advance as many influential members as possible. They will be of great aid at the public meeting, for the fact that they have enrolled will influence others. At the meeting an opportunity should be given to join the class. This should be followed by a personal canvass by the Committee in order to secure the enrollment of as many members as possible.

Size of Class

Classes need not be large in order to be successful. Those who will not attend regularly or do the assigned work are a detriment to the class and should not be urged to join. Excellent work has been done by classes of only four or five members. Classes which begin with large numbers, but which have fewer in attendance at each succeeding session, will soon lose interest. If more than twelve or fifteen wish to take the study it may be better to organize two classes.

Courses of Study

It is important to select the courses at an early date, in order that the text-books may be ordered as early as pos-

sible. It will be a great advantage for each member to have a copy of the text-book.

Time and Place of Meeting

Experience shows that the study class is more successfu when a separate session is devoted to it. Combination with other meetings is usually disastrous. Weekly sessions are more desirable than semi-monthly or monthly sessions. No more time is consumed by eight meetings on consecutive weeks than on consecutive months. The ordinary class is unable to sustain the interest of a session over an interval of two, three, or four weeks. Select a certain evening for the study class and hold the session on that evening, unless a postponement is absolutely necessary. It is advisable that a permanent meeting place be selected for the class. Many classes have found it best to meet in a private home.

Officers and Their Duties

The Leader.—To prepare the general plan of the lessons, to assign the work, and to preside at each session of the class.

The Secretary.—To keep a record of all programs, to notify or remind members of time and place of meeting, to be a general assistant to the leader, and to make such reports as are required from time to time.

The Class Artist.—To supervise the preparation of maps, charts, mottoes, etc.

The Librarian.—To collect, classify, keep in order, and distribute missionary pamphlets and leaflets; to keep on file papers and magazines; to have charge of the missionary library and to deliver such books as will be found helpful to those who have special assignments; to preserve papers, maps, charts, etc., prepared by members of the class; and to make a classified scrap-book for reference purposes.

The Statistician.—To be on the lookout for special statistics relating to missionary work in the country to be studied. These statistics to be used in charts and also in

connection with public presentation. Materials for charts to be marked out in the rough by the statistician and furnished the class artist for final preparation.

THE COMMITTEE ON ILLUSTRATIONS.—To provide curios, special illustrations, and decorations, and any other accessory material not provided by the class artist.

THE COMMITTEE ON BLACKBOARD OUTLINES.—To work out in advance and place upon the blackboard (after consultation with the leader) a condensed outline of the lesson for use during the class hour and for convenience in note taking.

Leaders of Home Mission Study Classes should apply to their Denominational Home Mission Boards for a copy of "Hints to Leaders of Classes Studying 'Heroes of the Cross in America.'"

INDEX

African Baptist Church, St. Louis, 122
Allen, Alexander V. G., 67
America, its greatest need, 259–283; its gifts of Protestant churches for home missions, 265; results of evangelizing effort, 266; present call for the churchless in the United States, 268; for Cuba, 268, 269; for the Philippines, 269–271; for Porto Rico, 271, 272; for Hawaii, 272; for the South and the Negro, 273–275; for the Southwest, 275–277: for miners, 277, 278; for the Mormons, 278, 279; for Alaska, 279; for the foreign population, 279–281; resources, 281, 282; responsibility, 282, 283
American Baptist Home Mission Society, 122–124
American Baptist Publication Society, 86, 126
American Board of Commissioners for Foreign Missions, 140, 142, 148–161
American Fur Company 145, 146
American Headquarters, 140
Ames, Bishop, 203
Andover Theological Seminary, 220, 225–228, 238
Annals of the West, 86
Anti-mission spirit, 109–116
Apache Indians, 209
Army, experiences in, 224
Atkinson, Dr., 163

Babcock, Rufus, 92
Baptisms, 56, 89
Baptist Churches, 88–126
Baptist Missionary Magazine, 92
Barrett, Mrs. Martha Wisewell, 167
Barrows, Dr. John Henry, 280
Beecher, Henry Ward, 87
Berkshire Medical College, 137
Bible, 47, 58, 65, 101–103, 111, 137-139, 147, 179, 197, 223, 237
Bible Societies, 102-119, 270
Bible study, 6, 80, 95, 136
Blanchette, Bishop, 165
Boone, Daniel, 112
Bradley, Dr. D. F., 246
Brown University, 220, 224, 225
Brainerd, David, 94, 264; ancestry, 4; appointed missionary to Indians, 2, 19; Bible study, 6, 80; boyhood, 4, 5; character, 66–81; date of birth, 2; death, 2, 65; education, 2, 5, 11–16; influence, 66, 76–79; licensed as a minister, 2,

17; mission labors at Kaunaumeek, 2, 19-26; at Forks of Delaware, 2, 26–55; at Crossweeksung, 2, 40–61; on the Susquehanna, 43–55; ordained, 2, 28; prayers, 5–8, 11, 12, 20–33, 74–76; religious life, 5–18, 68, 70; trials, 16, 19, 20, 23, 29–32, 51
Buckskin Joe, Col., 191–202
Bushnell, Horace, 87

Cabin, of missionary, 201
Cartwright, Peter, 180
Cayuse Indians, 134, 152, 153
Carlyle, 3
Character, purity of, 70; strength of, 135; leadership in, 226
Chickasha, Ind. T., 275–277
Chinese, in Hawaii, 272
Christian, Brainerd's summary, 10, 11
Christian Commission, 224
Churchill, Professor, 223
Clark, Dr. J. B., 267
Clark, General, 137, 138
Colorado, 162, 174, 190–212
Columbia River, 146, 155
Columbian Mission, 149
Communicants, number and increase of, in America, 267, 268
Congregational Churches, 134, 136, 140, 220, 231–243.
Congregational Home Missionary Society, 227, 237, 240–242
Congress, 166
Contributions for Home Missions, 265
Conversions, 8, 9, 45, 53, 61, 71, 103, 134, 178 181, 187, 209
Cranberry, N. J., 63
Crossweeksung, 2, 26, 40 43, 45, 55, 56–60
Crosswicks, N. J., 2
Cuba, 268, 269

Dakotas, 240–253
Dances, as obstacles to home mission work, 49, 50, 102, 187, 194, 198, 210–213
Denver, 195, 196, 209
Dyer, John L., 264; admitted to Conference, 185; ancestry, 177; beginning of public work, 180; birth, 177; cabin in the mountains, 197–201; conversion, 178; experience as a preacher and missionary, first sermon, 181, 182; his call, 182, 183; mail-carrier with snow-shoes, 202; temperance interest, 177, 178, 199; work in Wisconsin, 185; in Minnesota, 185–190; in Colorado, 191–207, 209–215; in New Mexico, 208, 209

Edwards, Jonathan, 2, 13–15, 63, 65, 67, 71
Eells, Dr. Cushing, 150–156
Eells, Mrs. Cushing, 150
Eells, Myron, 151
Emerson, 168
Emigrants, large party of, 162–164; great numbers into the Dakotas, 240, 241
Emigrant's Guide, 86
Evangelistic spirit and work, 70, 74, 115, 196, 235, 265

Fasting, 7, 31, 39
Fiske, Dr. Wilbur, 139
Fitzgerald, Sir Edward, 154
Flag, the American, 146

Flathead Indians, 137, 140, 152
Foreign population, 279, 280
Forks of the Delaware, 19, 24, 27, 45, 50, 56
Fort Bent, 157–159
Fort Colville, 155
Fort Hall, 157–163
Fort Independence, 139
Fort Laramie, 145
Fort Leavenworth, 144, 145
Fort Vancouver, 134, 147, 148
Fort Walla Walla, 134, 147

Gambling, 102, 212, 277
Going, Dr. Jonathan, 121
Grande Ronde, 163
Gray, W. H., 134, 144, 146, 156
Gray, Mrs. W. H., 150, 156
Great Religious Awakening, 13
Green River, 140, 147
Grose, Rev. Howard B., tribute to Peck, 108

Hale, Dr. Edward Everett, 224
Hamilton Theological Institution, New York, 121
Harwood, Rev. Thomas, 209
Hawaiian Islands, 272, 273
Heathen practices, 25, 29, 50–55
Hingham, Mass., 4
Holy Spirit's working, 42, 46, 48, 179, 263
Home Missions, 96, 107, 108, 119–126, 151–153, 195–203, 235–243, 259–283
How Whitman Saved Oregon, 166
Hudson's Bay Company, 134, 147–164

Idaho, 150
Idolatry, 29, 44, 49
Illinois, as a mission field, 104–118
Indiana, mission work in, 118, 121
Indians, 18–61, 137–167; appearance at Yankton, 229, 230; attacks of, 112, 113; change in, 61; danger from, 209; massacre by, 165; numbers in northwest, 150, 151; singing of, 178
Intemperance, 55, 60, 101, 177, 188, 189, 199, 206
Infidels, 101
Influence, 76–79, 119, 128, 163, 167, 199, 200, 223, 249, 265–267

Japanese, in Hawaii, 272, 273
Jesuit priests, 155, 164, 208
Journals, burned, 14; read and corrected, 64, 65; power of, 78, 79; show the spirit of writer, 92

Kansas, 162
Kaunaumeek, 19, 21, 23, 24, 25
Kentucky, visited, 121

Lapwai, 148–152
Leavening the Nation, 267
Lee, Rev. Daniel, 139
Lee, Rev. Jason, 139
Liberty Landing, 144
Life of Daniel Boone, 86
Life of Jonathan Edwards, 67
Long Island, 66
Louisiana Purchase, 94, 114
Lovejoy, Amos Lawrence, 156–159

Man Without a Country, A, 224
Marcus Whitman, by W. A. Mowry, 161, 165
Massachusetts Baptist Missionary Society, 115
Massacre, at Waiilatpu, 134, 165
McLoughlin, Dr. John, 134, 147, 148
Memoirs of David Brainerd, 94
Methodist Churches, 140, 174, 178–209
Methodist camp meetings, 118, 178, 204
Methodist General Conference, 139
Mills, Rev. Mr., 16
Ministry, call to, 88–90, 182, 183
Miners, work for, 277, 278
Minnesota, 174, 185
Missionary spirit, 67–69, 92–95, 168, 214, 240
Missouri, mission work in, 110–112, Whitman's route, 162
Missouri River, 144
Montana, 150
Mormonism, 272, 273, 278, 279
Mowry, W. A., 136, 160, 165

Negroes, efforts for, 102, 274, 275
Newark, N. J., 2, 28
New England, 13, 66, 136, 221, 240, 280, 281
New Durham, N. Y., 88, 91
New Haven, 13
New Mexico, 159, 208, 209
New York City, 17
Nez Percé Indians, 137, 140, 141, 146, 153
Nixon, Dr. Oliver W., 140, 147, 166

Oregon, 137, 139–167; first Presbyterian Church in, 149
Oregon Methodist Mission, 139

Parker, Rev. Samuel Parker, 134, 140, 141
Peck, John Mason, 264; Baptist home missionary plans offered, 119, 122; Bible Society work, 117–119; birth, 87; boyhood and school, 87; call to the ministry, 88–91; character, 127, 128; death, 86; home mission work begun, 97; marriage, 88; ordained, 86; pastoral service, at Catskill, 91, 92; at Amenia, 93; at Rock Spring and Zoar, 124, 125; results of his work, 125, 126; work at St. Louis, 99–104; in Illinois, 104–110, 118, 121, 122; in Indiana, 118; in Missouri, 110–113; as financial agent, 119–124; for Christian press, 86, 120, 121, 125, 126; for religious education, 86, 103, 108, 120, 122, 123
Philadelphia, 94, 95, 114
Philippine Islands, 269–271
Pike's Peak, 190
Pioneer, The, 86, 121
Platte River, 145, 162, 163
Population, increase of, in United States, 267, 268; present need, 268; in the Philippines, 269, in Porto Rico, 271; in Hawaiian Islands, 272; negroes, 274; foreign people, 280
Porto Rico, 271, 272
Portuguese, in Hawaii, 272

Prayer, 7, 22, 32, 39, 58, 74, 76, 95, 233
Prentiss, Miss Narcissa, 142
Presbyterian Churches, 134, 136, 140, 149
Presbytery, 2, 28, 149
Puritan, 4, 87

Red River, 237, 238
Rice, Rev. Luther, 93
Ride of Whitman, 134, 153, 160
Rock Spring, Ill., 86
Rocky Mountains, 140, 146, 155, 196–204, 277
Rogers, Mr., 150
Roman Catholic Church, 241, 242, 272
Roosevelt, President, 175, 176, 259
Ryder, Dr. Charles J., 271

Santa Fé, 157, 209
Sabbath, 27, 53, 88, 101, 102
St. Louis, Mo., 86, 100–107, 137, 138, 158
School work, 100, 103, 105, 108, 223; in Cuba, 269; in the Philippines, 270; in Porto Rico, 272; in the South, 273, 274
Scudder, Dr. Doremus, 273
Self-sacrifices and trials, 19, 20, 51, 71, 73, 99, 114, 119, 126, 127, 151, 160, 186, 232, 233, 236, 243, 264, 265
Shepard, Cyrus, 139
Shurtleff College, Ill., 86, 123
Smith, Mr. and Mrs., 150
Society in Scotland for Propagating Christian Knowledge, 17, 19
South, The, 273, 274
South Dakota, 220, 240–249
South Pass, 162
Southwest, The, 275–277
Spalding, Mrs. H. H., 134, 144–148
Spalding, Rev. H. H., 134, 144–158
Strong, Dr. Josiah, 266
Sunday School Times, The, 167
Sunday schools, 103, 118, 119, 125, 207, 235, 236, 276
Stowe, Harriet Beecher, 87
Susquehanna, 43, 49
Sweetwater River, 162

Taos, 157
Temperance, 178; society, 149; lecture, 177, 199
Theatres, as counter forces, 198, 200
Theological Seminaries, Baptist, 86, 120–122
Time, value of, 69
Tshimakain, 150
Tyler, President, 134, 160, 161

United States, 154, 167; cost of evangelizing, 265; population and church members, 267, 268; wealth, 281
Upper Alton, Ill., 86, 122

Vancouver, 139
Vermont, 227

Wagon, first one taken to Oregon, 145, 146
Wagon road, 161
Walker, Mr. 150
Ward, Joseph, 264; birth, 220; character, 252, 253; early home influences, 221, 222; education, 223–227; experience and work at Yankton, arrival, 228, 229;

Indians, 229, 230; noble women, 230; first public and social service, 231; church built, 232, 233; spirit and influence, 233–235; missionary activity, 235–242; makes his church self-supporting, 242; his Christian educational work, 243–247; public leadership, 248–251
Ward, Mrs. Joseph, 228, 243, 250
Walla Walla, 148, 166
Waiilatpu, 134, 148–152
Washington, (city), 155–161
Washington, (state), 150
Waukesha, Wis., 185
Webster, Daniel, 134, 160, 161
Welch, Mr., 97, 103, 114
Wesley, John, view of Brainerd, 80, 81
Whitefield, George, 13
Whitman, Marcus 140, 264; birth, 136; character, 167, 168; conversion, 134, 136; death by massacre, 134, 165; first journey to Oregon, 140–142; marriage, 142, 143; mission to Oregon, 144; journey, 144–147; at Waiilatpu, 148–149; work with Indians, 151–153; famous eastern ride, 153–160; efforts in the East, 160–162; return expedition, 162–164; the massacre, 165; Oregon saved, 166; his memorial, 166
Whitman, Mrs. Marcus, 134, 142–165
Whitman College, 166
Willamette Valley, 140, 164
Wisconsin, 174, 181
Wisconsin Conference, 174
Women, bitter experiences, 188; noble influence of, 230
Wyeth, Captain N. J., 139
Wyoming, 150

Yale College, 2, 11–16
Yankton, 220, 227–253
Yankton College, 220, 243–247
Young Men's Christian Association, 270

BV
2765.5
A1
S5

Shelton, Don Odell, 1867–1941.

... Heroes of the cross in America, by Don O. Shelton
York, The Young people's missionary movement [1904

viii, 304 p. front., 7 pl., 4 port., map. 19[cm]. (The foreword
study courses ...)

CONTENTS.—David Brainerd.—John Mason Peck.—Marcus Wh
John L. Dyer.—Joseph Ward. — America's greatest needs. — A
A. Bibliography. B. Organization of mission study classes.—Ind

1. Missions—U. S. 2. Missions—Study and teaching. 3. Mi
American. I. Title.

5-

Library of Congress BV2765.S5 CCSC

334733